THE SCIENCE OF THE SELF

OR

THE PRINCIPLES OF VEDANTA-YOGA

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(A SEARCH FOR)

THE SCIENCE OF THE SELF

(IN)

THE PRINCIPLES OF VEDANTA-YOGA

BY

BHAGAVAN DAS

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THE INDIAN BOOK SHOP

BENARES

1938.

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Printed by
Rameshwar Pathak, at the Tara Printing Works,
Benares.

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APOLOGY FOR THE BOOK

In September, 1934, I received a letter from Prof. Sir S. Radhakrishnan, then Vice-Chancellor of the Anḍhra University, located on the east coast of India, in the seaport town of Vizagapatam, (i. e., Vishākha-paṭṭana, 'the town of Vishākha', (the generalissimo of the gods); it is now known also as Waltair, i. e., Vālu-ṭéru, the 'hill-town); it was sacred to Vishākha, of whom there was a great temple on a sloping hill-side, now submerged in the sea, by the slow sinking of the hill).

The following are extracts from that letter:

"You are, perhaps, aware of the volumes on Contemporary British Philosophy and Contemporary American Philosophy, edited by Professor J. Ḥ. Muirhead, and published in the Library of Philosophy by Messrs. George Allen & Unwin, London. It is now proposed to have a volume on Contemporary Indian Philosophy. I have no doubt that such a volume will be of great advantage not only to this country but also to the students of Philosophy abroad. I feel that any account of Contemporary Indian Philosophy will be incomplete without a contribution from you. May I therefore request you to be so good as to let me have an account, of about 8,000 words, stating briefly your convictions on the ultimate problems of Philosophy and the processes of thought by which you arrived at them.

"Some of the contributors to the volumes on Contemporary British Philosophy and Contemporary American Philosophy gave detailed accounts of the

influence by which their thought was moulded ; and some of them were rather biographical in character.

"The following extract from the Editor's Preface to the *Contemporary British Philosophy* will give an idea of the nature of the contributions to be made.

"...'In view of these differences, what has been aimed at in these volumes is in the first place to give the contributors an opportunity of stating authentically what they regard as the main problem of philosophy and what they have endeavoured to make central in their own speculation upon it. Only in the second place and as a free gift from the writers themselves have they been asked to add biographical references to the influences which birth, education, and circumstances have had in giving a particular bent to their thought.'

"Kindly send your contribution before the 1st of December 1934."

I replied in October, as below :

"A bad attack of influenza and its sequelae have prevented my replying earlier to your very kind letter. Kindly forgive me. I find myself overwhelmed with work of an urgent and unavoidable, though perhaps not very useful or important, nature. Considering my greatly reduced capacity for work, I have been hesitating what to say. But I have decided now to say that I will comply. There are about seven weeks between this and the 1st of December. If I had no other work to attend to, I might be able to do this without much difficulty. But I have, and much. Still I feel that this is a *duty* ; so I must try. Is it not possible to extend the time-limit ? I am a slow worker, and have to undergo many inescapable distractions, connected with the political turmoil in the country as well as

other matters. This is obviously not favourable to philosophical composition. But it also happens sometimes that more and better work is done under 'high pressure' than during leisure !"

I was then nearing the completion of my sixty-seventh year; and was being forced by kind friends to go into the Central Legislative Assembly of India. I pleaded with them that I was no good for that kind of work. To no avail.

The printed proceedings of the House are officially styled "Legislative Assembly *Debates*." The dictionary says that the word comes from the Latin, *de*, down, and *bateo*, to beat. It describes correctly the spirit of the work of modern legislatures generally, and of the peculiarly circumstanced Indian legislature particularly: trying 'to beat one another down', instead of endeavouring 'to lift one another up'; and that, over piecemeal, patch-work, haphazard, temporising, short-sighted, opportunist, interested legislation, seeking the advantage of this or that particular section of the people, as *against* all other sections, instead of the well-proportioned good of all, and thereby creating ten new evils in place of the one cured, if any is cured at all.

What I have been hankering after, for many decades now, is comprehensive, far-sighted, carefully thought out, disinterested legislation, in accord with an all-including 'Philosophy of Life', an Individuo-Social Scheme of complete Social Organisation, ministering to the just interests of all sections of the people, of all temperaments of individuals, of all the successive main 'ages' in each lifetime, diligently seeking to ensure *general welfare*, deliberately *planned* to provide *Spiritual* as well as *Material Bread*, in appropriate quality and measure, to each and all.

This is possible, not by light-hearted sportful cunning wordy fencing, or angry debate, and *counting* of heads; but by earnest *putting together* of heads, and sympathetic 'consultation', (*con*, together, and *suelo*, to advance by leaps and bounds), between representative persons, elected under conditions which would ensure that they were the best, wisest, most experienced, most self-denying, most philanthropic, and most sincerely trusted and honored in the land.

But my kind friends would neither agree in such 'un-practical dreamer's' views, nor leave me alone to keep propounding and expounding my 'idle fancies' to a kindly but puzzled public, torn between conflicting interests, inclining, in the mass, towards the most energetically haranguing orator, naturally finding it difficult to think comprehensively and take account of distant consequences. Some conditions, required by the very unsatisfactory existing rules of election, which seemed to me to be de-mean-ing for a would-be 'maker of laws' to comply with, and which I did not wish to fulfil, were fulfilled on my behalf by those friends. Rival candidates generously withdrew. I was forced into the Assembly.

In view of these happenings, Sir Radhakrishnan readily gave me more time. I began work on the paper, at Chunar, (a very small town, on the bank of the Gangā, some twenty-five miles from Benares), where I was then residing, in a vain attempt at 'retirement'. In January, 1935, I carried the indispensable minimum of material along with me to New Delhi, when the Central Legislature began session there. I worked, in the intervals between the 'Debates', (which went on till the middle of April), at the paper. It endeavours, very feebly, of course, but single-mindedly, to 'abate all debate', to synthesise

and reconcile all sorts of conflicting views by the simple principle that varying view-points and changing time-place-circumstance cause various views; by seeing the One more and the Many a little less; by stressing similarities more and differences a little less; by saying 'this *also*', rather than 'this *only*'.

I was able to send the completed paper to Sir Radhakrishnan, shortly after my return to Chunar, in April, 1935. Unfortunately, I am not only a slow worker, but also a 'long-winded' writer. My paper had grown too long. Room could not be made for the whole, in the projected volume. It was abridged to less than half. Then it was published in *Contemporary Indian Philosophy*, which came out in the autumn of 1936, under the joint editorship of Sir S. Radhakrishnan and Prof. J. H. Muirhead.

The original paper was, no doubt, a brief outline of the main ideas of ten or twelve volumes of my writings. But I had also attempted to word and illustrate them freshly, here and there. It seemed a pity to waste the labor. I requested the permission of the two editors, and of Messrs. George Allen and Unwin, the publishers, of the volume, to have that paper published in India. They very kindly and readily gave it.

It is that paper which is being placed before the public in the shape of this book. It has been revised, with some expansion of the text; and a number of foot-notes, some very long, have been added to elucidate the text.

I feel keenly and regret exceedingly that 'Nature' has withheld from me the very valuable gift of lucid, bright, attractive, and pleasing expression and exposition. Even those kind friends who happen to like my re-interpretations and new versions

of the ancient words and thoughts (*—and I have nothing else to offer—*), often take me to task for obscure and involved sentences. I can only plead with them: 'If the food is good and wholesome, do not mind the deficiencies in the shape of the plate in which it is served'.

The reference to ancient thoughts and words reminds me to say this also. The titles of some of my books sound presumptuous: "The Science of...". They would indeed argue unpardonable conceit on my part, did I pretend to have made new discoveries and to say new things. I do not; and I have said this frequently in those books. I only repeat what I sincerely believe to be old old ideas, though in new arrangements of the words of a new language. Still, as a further precaution against misunderstanding, I have, on the title page of this little book, added the words '(A search for)', before the main title, 'The Science of the Self', and after that, the words, '(in) The Principles of Vedānṭa-Yoga', as a sub-title.

Some of those who are regarded as the greatest of human beings have declared emphatically that the same Eternal Truth has to be proclaimed and is being forgotten over and over again. Kṛshṇa, of India, says so in the *Gīṭā*; Buddha, of India, has said that many Buddhas have come before him and will come after him to repeat the same teachings; Solomon the Wise (except in respect of sex-conduct), of Palestine, said "there is nothing new under the sun"; Confucius, of China, said, "I am only a transmitter"; Muhammad, of Arabia, said, "Innahū la-fī zubūr-il-awwalīn", 'What I am saying is all contained in the utterances of the ancients'; Paṭanjali, the great grammarian of India, who wrote his *Mahā-Bhāshya* some two thousand years ago, says

in that work, "Sarvé pakshāh pūrva-granthéshu-darshitāh", 'All views have been already expounded in previous writings'.

Ordinary mortals cannot do better than go on repeating, in new words and ways, the spiritual truths taught by such personages. There cannot be any originality, nor any copyright, in Truth. Truth is necessarily eternal; and belongs equally to all, from eternity, for and to eternity. Originality and copyright belong only to ever-new error, to ever-fresh ab-errations from that Truth.

Therefore, whatever is true and good in this or any other book of mine, has been taken from and belongs to the long line of ancient seers and sages; and whatever is bad or defective is mine, and is due to my lack of understanding and of power of right expression. The reader will kindly discriminate.

A few more words of explanation and suggestion.

Already troublesome to read, because of the lack of lightness and brightness in the sentences, the book has been rendered more so, to readers unacquainted with Samskṛt, by the profuse interpolation, within brackets, of words of that language, side by side with the English terms which seemed to be equivalent, or nearest in significance and value. They will surely obstruct and offend quick-reading eyes. I apologise sincerely; and plead, in extenuation of the fault, that, besides the main purpose of the book, an important subsidiary object throughout is to bring ancient and modern, eastern and western, thought nearer to each other; to establish contacts; to indicate identities; to promote mutual understanding, appreciation, harmony, cultural and vocational co-operation. It is by words that human beings understand each other. To 'not understand' is to

'misunderstand'. Words make or mar good relations. They have caused great wars; and also brought peace. A single word may embody and express a whole large aspect of a great civilisation. To emphasise the equivalences of words of different languages, is to promote good understanding, sympathy of feeling, mutual help in work, between the peoples who speak those languages.

If this desire and endeavour of mine also happen to appear overweening to the reader, then I pray him to bestow upon it a benevolent smile, as upon a child's efforts to help its elders in a heavy task.

There is another allied advantage in knowing equivalent words of different tongues. To recognise the same idea in, through, behind, the wrappings of several languages, is to see the heart, the essence, of it, freed from the associations, limitations, biases, of language, and therefore to apprehend it more exactly and thoroughly. The mischief of 'catch-words', 'catch-phrases', is recognised generally; but, unfortunately, is not guarded against anywhere, sufficiently. Most of us thoughtlessly allow ourselves to become slaves of, and pay court to, what has been well called the "cortege" of inessential and even misleading ideas, "which forms, like a bodyguard, around a valuable word", and we forget to try to break through it and gain access to the chief and true meaning. To be unable to recognise a dear old friend when he appears in an unaccustomed new dress, is to know and love only a particular set of clothes and not the real friend at all. For this reason, *Yoga-Sūtra* (i. 42, 43) prescribes a discipline specially for perfecting the ability "to discriminate between the word, the meaning (i. e. the thing or object meant), and the apprehension (by a particular person, in a particular

time-place-circumstance,) of that meaning".

Some other 'mannerisms' also, the reader is likely to regard with disapproval. I must try to soften it.

There is the very frequent use of inverted single commas. The intention is to draw attention, without repeated express mention in each case, to the fact that the word has a special import, or is a literal equivalent of the neighbouring Samskṛt word in brackets, or is etymologically the same.

The frequent use of the hyphen, between parts of the same word, has a similar purpose. It mostly draws attention to the root-meaning; this often gets buried and lost sight of under the growth of allied, yet more and more distant, meanings, which have become attached to it by usage; but is necessary to recall, to give its full original value to the word.

All Samskṛt words have been spaced out in the text, not the foot-notes; but proper names of persons, of schools of thought or systems of philosophy, etc., are not; and they are given capital initials. Words of other languages, Persian, Arabic, etc., are italicised. So also are the names of books. Important words, with a specially noteworthy technical sense, of both Samskṛt and English, are begun with capital letters.

The system of pronunciation followed in the roman transliteration confines itself to the simpler differences. Minute shades have not been taken account of. Ordinary letters are given their usual English value. Special letters are: ā, as in far; ī, meet; ū, shoot; ṛ, somewhat as in iron; é, féte, fate; ñ, cañyon; ṇ, n and d, or n and r, combined in a click sound; ṭ, soft t, French peṭiṭ; ṭh, think; ḍ, there, that; kh, somewhat like the German ach; a', guttural of a'; gh, guttural of g; q, guttural of k.

The letter 'w' has not been used at all in the transcription of Samskṛt in roman; but only 'v'. 'W' renders the sound of the corresponding Samskṛt letter more correctly, indeed exactly; 'v' does not; 'v' is either 'wh' or 'hw'; for which there is no single letter in the Samskṛt alphabet. But the first European scholars of Samskṛt began to write Veda, instead of Wéḍa, as they should have done; and it is too late to change now. It has seemed best, therefore, to use 'v' only always, for uniformity.

For such of these mannerisms as may seem to the reader not sufficiently justified by what I say above, I offer apology. Also for repetitions, of which, I fear, there are probably many. They are due to the weakening of memory and increase of garrulity that come to the old man. At the same time, perhaps I may plead that, in this, I am but helplessly and humbly following the ways and the commands of Mother-Nature. All the world-process, all life, is one perpetual repetition. Every day repeats the routine of the previous day; yet brings something different also, for the person concerned; though not new in the sense of 'unprecedented anywhere'. So will the reader, who thinks it worth while to give any attention, find, I hope, some fresh aspect, of the main essential thought running all through, brought out with every repetition.

Together with these explanations and apologies, I offer all good wishes to the kind reader, and take leave of him for the present, praying that he may always fare very well.

Benares, 11. 8. 1938, A. C.;
Rakshā-bandhana Pūrṇimā,
26, Shrāvaṇa, 1995, A. Vikrama (Solar).

BHAGAVAN DAS

AṬMA-VIDYA

THE SCIENCE OF THE SELF

CHAPTER I

Preliminary—Psychical Autobiography

In the year 1880 A.C., a boy was studying in the matriculation class of the school attached to the Queen's College, founded in 1791 A. D., of Benares, the oldest living historical town on the surface of the earth, whose beginnings are lost in the mists of time. Here king Ajāṭa-shaṭru taught spiritual wisdom to earnest seekers, in the days when the *Veḍas* and *Upa-nishaṭs* were being composed; here reigned king Praṭarḍana, who was not only a very great warrior, but also a composer of Veḍic manṭras; here also reigned the king, referred to in the *Gīṭā*, without naming, who fought on the side of Yuḍhishṭhira and Kṛshṇa in the Mahā-bhāraṭa war; here king Ḍivo-ḍāsa gave to his disciple Sushruṭa, his classic work on Medicine, *Āyur-veḍa*, 'the Science of Life,' in the days when the *Purāṇas* were being written; here, at the beginning of the Kali-yuga, some five thousand years ago by tradition, Vyāsa,

the editor of the *Vedas* and the compiler of the *Mahā-bhārata*, the *Purāṇas*, and the *Brahma-Sûtras*, came, with many disciples, to pass his last years; here was born, in the ninth century B. C., Pārshva-nātha, the last prophet but one of the Jainas; here Buddha began his marvellous mission of mercy and of reform of religion, twenty-five centuries ago; here, in succeeding centuries, came Shankara and Rāmānuja, Vallabha and Chaiṭanya, and other great teachers and reformers, for confirmation of their fresh interpretations of the Scriptures; here Kabīr re-uttered the ancient teachings, in popular language as well as mystic rhyme, to cleanse from gross perversion of religion, to refine, reconcile, salve and save, both Hindū and Musalmān; here Ṭulasī-dās composed, in the Hindi language, the *Rāmāyaṇa* that has been the *Veda* of the Hindī-speaking millions of India for the last three hundred years. Benares (Vārāṇasī, Kāshī,) has been, from time immemorial, and continues, despite much degeneration and decay of many sorts, to be, the religious capital and the greatest centre of Samskṛṭ learning of India.

The boy was in his twelfth year. Some events befell him; a great bereavement; he saw his dearly loved and loving grandmother pass away, and followed her bier to the funeral pile, shedding copious tears and wondering deeply what it all meant; then

came some readings of out-of-the-way papers, which were put into his hands casually, and which spoke of holy men, Ṛshis, Yogis, possessed of sacred mystical and philosophical knowledge, as if they were still to be found ; he also happened to have some conversations with benevolent sannyāsis (anchorites) and spiritual-minded persons. He had heard the *Rāmāyaṇa* of Vālmīki, the *Mahā-bhārata* of Vyāsa, and some of the *Purāṇas*, in his earliest childhood, sitting beside his grandmother, when the paṇdiṭ recited and expounded them to the family, in the afternoons. He had greedily absorbed only the story portions then, letting the philosophy, with which they were saturated, pass over his mind, leaving behind only sub-conscious effect, if any. But now some sleeping (s a m s k ā r a s) germinal tendencies, predispositions, awoke, though the boy of twelve understood but very little, and very confusedly, of the things that he read and heard.

A curious sense of the futility of this earthly life came into his sensitive boyish mind, and mixed with the usual distractions and engagements, play and school, of boy-life. Vague mystical achings, yearnings for something better, "the desire of the moth for the star, of the night for the morrow, the devotion to something afar from the sphere of our sorrow", seized him off and on. Questionings over the miseries of life arose. These gained

strength as he grew older; persisted through his college career; took more and more definite shape as ever-present wish to understand the 'why' of the misery within and without, all around, and the 'how' of its cure. Countless subordinate questions also besieged him. All were ultimately and inseparably connected with the source and the remedy of the sorrow, and with the 'why' and the 'how' of the Universe, the World-Process, with all its infinite complications, in and over which this vast sorrow and evil seemed to reign despotically.

No part can be understood and dealt with properly, unless its relation to all the other parts, which together with it make up the Whole, its position among them, its articulation with them in the ways of co-ordination, subordination, super-ordination, in the ways of cause and effect and action and reaction—unless all this is understood, generally. In other words, Part and Whole, Individual and Society, Society and the Universe, Finite and Infinite, can be understood and dealt with duly, only in and by perpetual reference to each other. To convince Arjuna, distraught, despairing, demented, suddenly seized with a vast compassion and a horror of the slaughter of cousins and kinsmen—to restore his equilibrium of mind, to strengthen him to right resolve, to convince

him that it was his duty to war against his sinful relatives, Kṛshṇa had to compress into some six hundred verses, in one throbbing rushing hour or two, an explanation of the Whole Scheme of the Universe and the Meaning of all Life, under the tremendous pressure of battle imminent between two vast armies, standing face to face with weapons uplifted, ready to hurl themselves upon each other.

The boy took up courses of psychology, ethics, and metaphysics, in the college, and thought, and discussed with sympathetic friends, and read all he could manage to, on the subject. The reading was done mostly in English and in Saṃskṛṭ. Both languages were unfamiliar. This added to the difficulty of the study. But the disadvantage ultimately proved an advantage. The old Saṃskṛṭ words were becoming hackneyed. The times required that the invaluable ideas, enshrined in them, should be interpreted and dressed afresh, in the new counters of thought evolved by the modern phase of human life and civilisation. So only could they 'come home' to modern-minded readers, and not appear lifeless and meaningless on the one hand, and strange on the other, in the new environment. So only could those ideas help towards a rapprochement between old and young, east and west, ancient and modern thought

and life. The accident of having to study philosophy in English and in Samskṛt therefore proved useful.

The longing to find out the 'why' and the 'how' became an obsession, a psychic fever a 'fine frenzy': "If I cannot understand the origin, nature, meaning of life, then life is not worth living." Consciously, subconsciously even more, this was the mood of the youth up to 1887. In that year he somehow found satisfaction. An answer arose in his mind to the ultimate 'why' and 'how'. The answer summed up in itself, answers to the countless other subordinate queries. The psychic fever abated. Aspiration for a 'holier' life remained — and remains, unfulfilled unfortunately, to this day. But his mind is more or less at peace at the centre, though there is not and cannot be peace on the surface.

That boy, that youth, was the present writer, now in his seventieth year, (in 1938 A.C.) waiting patiently to cast off his nearly worn-out body, wishing well to all, praying with all his heart that other hearts may find much greater peace, at least no less, than he has found.

In humble endeavour towards this prayed-for object, by inner impulsion, and even more by the wish of some kind friends, who liked his re-interpretations, and presentations in fresh forms, of the eternal truths recorded in the scriptures by the ancients, the writer

has compiled a number of books and pamphlets in English, and one book and a few pamphlets in Hindī (the language spoken by over half, and understood by over three-fourths, of the People of Hind, India, named from the river Sindhu, Indus), to be of service to such readers as may be more interested in modern ways of thinking. "The soul puts on new bodies when the old ones wear out, as the body puts on new clothes when the old ones become tattered".[1] So eternal truths need fresh words, in new languages, to express them livingly, when the old ones become bedimmed and dull with too much use.

Brief Confession of Faith

To prepare the reader for what follows, and make his work easier, the writer may mention here at once, that he is a believer in (1) infinitely countless individual 'spiritual' selves or souls; (2) their rebirths, and evolution and involution, in and through evolving and involving, integrating and disintegrating, forming and dissolving, 'material' bodies and surroundings; (3) the passing of each self through all possible ever-changing experiences, of virtue and vice, joy and sorrow, light and darkness, which are always balancing and neutralising each

[1] *Gītā.*

other, on the whole, in infinite time and space and motion ; (4) spiral cycles and circles of time, space, motion, on all possible scales of duration, extensity, and intensity, in which the processes of rhythmic evolution and involution manifest ; and (5) One all-including, all-pervading, ever-complete, timeless, spaceless, moveless, Universal Soul, Spirit, Self, which is Absolute and Changeless, ab-solv-ed from all change and all relations, conditions, limitations, dependences, and comparisons ; Which, also, nevertheless, is identical with, and includes within It-Self, all the countless individual selves ; and Whose eternally Changeless, and yet also al(l-)ways, ever, everywhere, everlastingly Changeful-*seeming* Ideation, the entire World-process of all souls and bodies is. Reasons for this extraordinary and self-contradictory-seeming belief have been expounded in his books, as fully as was possible for the writer's very feeble powers, and may appear briefly in the course of the present writing.

CHAPTER II

The Psychic Fever of Spiritual Adolescence

Psychic fever, of the kind above mentioned, seems to be a normal event in the evolution of the human soul, somewhat like adolescence in that of the physical body, and frequently, though not always, coincides with it in time. A certain dis-'gust,' dis-'taste,' dis-satisfaction, with the ever-disappointing, fleeting, painful, deathful world, seems to be the main 'emotion-al' characteristic of it; and a disinclination for the apparently futile daily duties of life, the 'action-al' characteristic. If the intellectual aspect of the mind is undeveloped, and the distaste and disinclination are excessive and also more sub-conscious than conscious, then the conditions of in-sanity, named as Dementia Precox, Paranoia, etc., by modern western psychiatrists and psycho-analysts, may supervene. If the intellect is developed, but not well and duly, and if the 'intellect-ual' (or 'cognition-al') characteristic, of enquiry into causes, is weak (as it is in the earlier stages of the soul's evolution), and the frustration of wish and hope and consequent anger and despair are very severe, then, in extreme cases, physical suicide may be the result. If both dis-taste and

enquiry are weak, the mood passes, and the person settles down to the routine of life quietly. But if the 'intellect-ual' enquiry is keen, persistent, invincible; if the 'passion' of revolt, against the cruelties and injustices of life, which inspires that enquiry, is 'compassion' for fellow-sufferers; if the revolt is against the sufferings of not only one-self but of all selves—as it is when the soul has arrived at a certain stage, as every soul must, some time or other, and is turning from egoism to conscious altruism, on the way back to Universalism, on the great cycles of the World-process—then the result is an understanding of the meaning of life, an all-round, full, Philosophy of Life, a complete Theory of Who am I, What am I. Whence and Whither and Wherefore am I; Who, What, Whence, Whither, Wherefore, are all these other I's; What, Why, How, is all This, i. e., the World of Objects and its incessant Process; What is the origin, meaning, and the purpose of Life, with all its Pains as well as all its Pleasures.[1]

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[1] The writer has tried to describe this psycho-spiritual fever, and its many questionings, in the opening chapters of *The Science of Peace*; and of *Mystic Experiences, or Tales from the Yoga Vāsishtha*; in *The Science of the Emotions* (*vide* references under the word Vairāgya in the Index); in two pamphlets, viz., *The Psychology of Conversion* and *The Funda-*

The result, of the successful passing through this experience, seems intended by Nature to be the strengthening of the person, in spirit, body, and soul, in intellection,

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mental Ideas of Theosophy; and in the first portion of the last chapter of the Hindī book, *Samanvaya* (i. e., 'Synthesis' or 'Reconciliation').

Dementia Precox is so named, because it generally attacks the 'pre-cocious', the young, 'pre-mature'-ly. Less frequently it attacks the older also. Why it attacks the adolescent, usually in the third septenary of life, between the fifteenth and the twenty-first years, a period of psychical as well as physical pubertal crisis, when soul and body both gather new power and adjust themselves to each other afresh—this is attempted to be explained more fully in the pamphlet on *The Fundamental Idea of Theosophy.*

To see how the great malady of the present epoch, in the west, (and, therefore, more or less, elsewhere also, since the west is 'leading' at the moment, for reasons which may be inferred from indications in the *Purāṇas*, as interpreted in H. P. Blavatsky's *The Secret Doctrine* and other books of theosophical literature), is 'dissatisfaction with life', inability to understand its 'meaning', *blasé* feeling after exhaustion of sensuous and sensual experiences, Babel of opinions on all subjects, sense of 'aridness' everywhere, national and international *delirium tremens* born of excess of evil passions, very great general perplexity and conflict of views among men of science themselves—to see this,

emotion, and action, for the better discharge of the duties of life, metaphysical, superphysical, and physical.

Vai-rāgya and Its Consequences of different kinds

(Vai-rāgya) dis-'gust' with, tire of, revulsion or shrinking from, the worldly life, if it is predominantly (rājasa or ṭāmasa) inspired by 'egoistic restlessness or obstinately tenacious clinging passions and blind dullness' leads, in its extreme form, to (āṭma-ghāṭa) physical suicide. Thereby the unhappy soul destroys the outer apparatus, through which it experienced misery, under the (a-viḍyā) false belief, the delusion, that it will thereby destroy the real source of (klésha) misery. That real source is, however, fundamentally internal, and only superficially external; for the outer apparatus

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the reader may consult such books, written from widely different standpoints, by thinkers of very different types, as Dr. C. G. Jung's *Modern Man in Search of a Soul* (pub: 1933), Dr. Alexis Carrel's *Man, the Unknown* (1937), Cattell, Cohen, and Travers' *Human Affairs* (a Symposium by fifteen writers, pub. 1937), C. E. Joad's *Guide to Modern Thought* (1933), Viscount Samuel's *Belief and Action* (1937), and Freud's *Civilisation and Its Discontents* (1930).

itself is created by it, and will be fashioned by it anew, again and again, until it, the internal cause, has been diagnosed, recognised, cured. But when the (v a i - r ā g y a) dis-affection and surfeit with, revolt from, the world is (s ā ṭ ṭ v i k a) intelligent, enlightened, philanthropic; is accompanied by intense and indomitable intellectual seeking for cause and remedy; is guided by (v i v é k a) discrimination between the (n i ṭ y a) permanent and the (a - n i ṭ y a) transient, the lasting True and the fleeting False; is combined with the (s ā ḍ h a n a - s h a t k a) six 'cardinal virtues' which are the opponents and vanquishers of the (s h a d - r i p u) six 'deadly sins'[1]; and is motived by (m u m u k s h ā) poignant 'yearning for Liberation,' not only for one-self but for all selves, Deliverance from that quintessence of all pains, viz., the *fear* of pain and death, the acute sense of ever-present *insecurity*, the feeling of being at the mercy of *another*, the sense of *subjection* to another, the *doubt* of *Immortality* and of *Self-dependence*;—when the 'revolt' is such, then the result is (Ā ṭ m a - b o ḍ h a, v i ḍ y ā, p r a - j ñ ā n a) Realisation of the All-pervading One True Universal Self, Vision

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[1]See, in *The Essential Unity of All Religions*, the section on 'The Immortal Virtues and the Deadly Sins'.

of God, Spiritual Knowledge, Theo-sophia, Divine-Wisdom, 'Metaphysical' Understanding of 'That Which is beyond the physical' but yet includes the physical, Conviction of the Immortality and the invulnerable Self-dependence of the Self in all selves, of that Supreme Universal Self with which all individual selves are identical; then the result is (a-viḍyā-nāsha and asmiṭā-nāsha) extinction of Error, Delusion, Nescience, False Belief that 'I *am not* the Eternal and Infinite, but *am* this speck of finite dust, this little lump of flesh and blood and bone'; dissolution of selfish egoism, the 'meta-physical sui-cide' of the inner egoistic selfish self, under the compulsion of the (viḍyā) true knowledge that the (bhéḍa-bhāva of aham-kāra) 'separativeness of individualistic ego-ism' is the real final internal root of all misery; then the result is the (Ḍivya Ḍarshana) 'Glorious Vision' of the One Life including and manifesting in all lives, the assured and profound conviction of the (a-bhéḍa-bhāva) non-separate identity of each and every (jīv-āṭmā) individual self with the (Param-Āṭmā) *Supreme Self and all selves, and consequent (moksha) Freedom from all fear and sorrow;* (nirvāṇa) extinction of separatist individuality, dissolution of self-limiting personality, annihilation of the (klésha) 'miserable sin-ful affliction' of the (bhéḍa-buḍḍhi) 'sense

of separateness', 'I am I and you are you,' 'I am separate and different from you,' 'I have nothing in common with you and all others,' 'my interests, my desires, my life, my good, are separate and different from yours and all others'); birth of the (ā n a n ḍ a) Bliss of the (a - b h é ḍ a - b u ḍ d h i) sense of non-separateness with all others, of (é k a - ṭ ā, k a i v a l y a) Unity, Sole-ness, At-one-ment with all others, of (a - ḍ v i ṭ ī y a - ṭ ā) 'non-other-ness' with all Life; the Conviction that All is One Self, that All is I, unto I, by I, for I, from I, of I, in I; "the Universe grows I;" "I am in all, All is in Me;" (A h a m é v a s a r v a h) 'I am all,' 'the I is all'. All possible relations, expressible by all prepositions, are ever-present between 'I' and 'not I.'

The western poet has sung nobly :

I feed the clouds, the rainbows and the flowers,
With their supernal colors; the moon's globe
And the pure stars in their eternal bowers
Are cinctured with *My* power as with a robe;
Whatever lamps on earth or heaven may shine,
Are portions of One power which is *Mine.*
I am the eye with which the Universe
Beholds itself and knows itself divine;
All instrument of harmony or verse,
All prophecy, all medicine, are *Mine,*
All light of art or nature. To *My* song
Vict'ry and praise in their own right belong. (Shelley)

A far older eastern sage has said the same with fuller grasp of creative power:

Imé samudrā girayo brahm-āndāni jaganti cha,
Mam-āntah-karanasy-aiva khandā bahir-iva sthitāh.
(*Yoga-Vāsishtha*).

(These seas, these mountains, all these orbs of heaven
In solar and sidereal systems ranged,
All these are naught but pieces of *My* Mind,
Placed by *Me* as it were outside of *Me*,
Yet all always within *My* shoreless Being).

So the Sūfi of medieval Persia:

Gauharé juz Khud-shināsī n-īst dar bahré wajūd,
Mā ba girdé Khwésh mī gardém chūn girdāb-hā.

(Self-knowledge is the only pearl
In the sea of Life;
Like whirlpools round our-Self we swirl
In incessant strife).

And a recent Indian singer:

Tu hī hai matlūb-i-jumlah tālib,
Tu hī hai maqsūd-i-jumlah ālam,
Tujhī se naghmā hai bulbulon mén,
Tujhī se khush-bū gulāb mén hai.

(Thou art [I am] the heart's desire of all that lives,
Thou art [I am] the goal of all life's endless strife,
Thou art [I am] the music in the nightingale,
Thou art [I am] the luscious fragrance in the rose).

Separatism versus Unionism: *The Spiritual Aspects of Individualism and Socialism.*

How very far-reaching the beneficence of this (a-bhéda-bhāva) 'sense of non-

separateness' is, may be read by him who runs, in the awful consequences of its opposite, the prevalent and growing race-separatism, nation–, class–, creed–, color-separatism, even sex-separatism, even young-and-old separatism (though it is glaringly patent that the very *same* person is now young and then old). These consequences are the indescribable horrors of tariff war and armed war, pestilence, social convulsions, unemployment, famines, and perpetual semi-starvation of vast masses of human beings. Mankind has suffered from these in all historically known ages, more or less, no doubt ; but is doing so apparently in much more intensive and extensive forms since the beginning of the twentieth century, because of the intensification of egoist individualism at the same time with the high development of intellect and of facility of communication. Amazing illustration of the (ḍ v a n - ḍ v a - ṭ ā) 'Du-al' Polarity, 'Ambi'-valence, inherent in Nature ! Ease and rapidity of transport, 'com-muni'-cation, should bind all the nations into one, should promote the sense of 'com-muni'-ty, enlightened 'com-mun'-ism, 'com-mon-weal'-th, 'com-muni-on', well-balanced and just social-ism, among them. Instead, excessive individual-ism and individualistic national-ism are inspiring them to distrust, fear, hate, and war against, each other, the more bitterly ! The marvellous growth

and expansion of the divine gift of science and scientific inventions should make the life of all mankind richer, fuller, happier. Instead, that science and its inventions are being enslaved and prostituted to the nefarious purposes of ruthless imperialist and militarist mammonism! Verily, God proposes, and Satan disposes! The highest of the Archangels promptly becomes the Prince of Evil. The (ḍ é v a - s) gods and the (ḍ a i ṭ y a s) titans are step-brothers, in the Purāṇic mythos. The only explanation and consolation is that the (L ī l ā) World-Drama necessarily requires, is not possible without, both selfishness and selflessness, in equal quantities and degrees of intensity.

Sensitiveness to the sorrows of others; compassion, (a n u - k a m p ā) sym-pathy, fellow-feeling, non-separatism; the feeling that 'my' life, 'my' interest, is not separate from, but is bound up with, is one with, that of all others; this is the (at first instinctive, and, later, the conscious and deliberate) sensing of the 'Uni-*vers*'-al Self, the 'One' Self which pervades all selves and all things; 'round' which all life, all the World-process, every atom, every orb of heaven, the breath in the lungs, the blood in the veins and arteries, every manifestation in every department of Nature, even visibly, palpably, sensibly (b h r a m a ṭ i, *vertere*) 'revolves', 'turns round and round',

in (c h a k r a s) spiral cycles and circles; and in which all (ḍ v a m-ḍ v a m) 'twos-and-twos', all (v i - r u ḍ ḍ h a-s) 'opposites', of which the world is made up, are compromised, reconciled, 'tied into One', 'turned into One'. Such (s ā ṭ ṭ v i k a v a i-r ā g y a) com-passionate passion of dis-gust with the heartless inequities, inequalities, cruelties, miseries of life, and such (s h r a ḍ ḍ h ā) 'indomitable faith' that "I was born to set the world aright",[1] that "the secret of the universe is powerless to withstand the might of thought",[2] is indispensable to 'en-lightenment', (Ā ṭ ṃ a - p ṛ a k ā ṣ ḥ a), 'the shining forth of the Self', 'Self-illumination', the lighting of 'the Light that lighteth every man'. Thus say the ancient scriptures of all religions.

Why is this peculiar mood of mind, this uncommon state of heart, necessary to find the Great Answer? Even a child cannot learn even the alphabet, unless it turn *to* it, and *away* from its toys, for a time. You cannot see even the sun, unless you turn *to* it, and *away* from all other things. We cannot find God if we are clinging to Mammon. How can we see the Infinite if our hearts, and hence our eyes, are set on the Finite? If we are

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[1] *Hamlet, minus* the preceding words, "O cursed spite !"

[2] Hegel.

yearning and pining for the things of this world, we surely will not find the things of the Spirit. How can we find the Infinite and Eternal if we do not seek for it with all our strength, all our heart, all our mind. We must let out the small ego, before there will be room for the Great Ego to come in. "To see the Truth, ye must live the life". "If thou wilt be perfect, if thou wouldst have Eternal Life, *give up all*, give what thou hast to the poor, and follow Me," said Jesus.

Buḍḍha, in his divine madness, abandoning wife and child and royal palace at dead of night, stepping out of the gates of his father's capital, Kapila-vasṭu, turns round and lifts up his right hand and swears the solemn oath: "I will not enter these gates again until I have won the Secret of Life and Death, to help my fellow-sufferers." He wins the secret, and teaches it to all who care to learn. The secret is the Eternal Truth that the source of misery is within ourselves, is egoist separatist desire; is the (é s h a ṇ ā, v ā s a n ā) un-reason-ing craving for a separate individual existence; is the false belief that the Infinite Self is, ṭhat (a h a m - ṭ ā) 'I am', exclusively identical with this very finite body of (m a m a - ṭ ā) 'mine'; the Eternal Truth that "we suffer from ourselves, none else compels"; that there is 'None-Else than I' to compel; that there is not a single

(a ṇ u) atom and not a single (v ṛ ṭ ṭ i) experience in this (ḍ é h a - c h i ṭ ṭ a) body-and-mind which I call 'mine', that has not belonged to and passed through countless other bodies and minds of all sorts in all past time and all stretches of space, and will not belong to and pass through equally countless shapes, forms, minds, souls, of all sorts throughout all future time and all regions of space; that, therefore, all shapes and all experiences, all sorrows and all joys, all minds and all bodies, belong to and manifest but the One all-pervading Self in Whom all things "live and move and have their being," as bubbles, foam-flakes, whirlpools, billows, in the ocean.

CHAPTER III

The Unity of Life and therefore of the Science of Life.

The above will show that, in the Indian tradition, the climax, the sole goal and purpose, of Philosophy is the same as that of pragmatic Ethics, Science, Art, Religion—in the broad sense, not of particular details, but of ultimate principles, or rather the One Final Principle, through, for, 'in which all things are turned into One', 'round which all things turn,' since all are for its, the Self's, sake alone.

Nature, God's Nature, Nature's God, is a breakless Continuum, is One. The bodily-mental life of man, with all the very varied organs and functions involved, is the life of an organic unity. All the laws and facts of all the science, philosophy, religion of God-Nature-Man, a very, very, few of which have been ascertained and are utilised by human itelligence, are all at work simultaneously in that life, in the psycho-physique of man, as, indeed, in everything everywhere in varying degrees.

All sub-divisional and subordinate particular sciences and arts, though distinguishable, are inseparable; and all are ultimately only parts of one Scientific and Philosophical (Ḍharma) Religion or (Véḍa) Religious and Scientific Philosophy. Indian philosophy,

Veḍ-ānṭa, 'the final knowledge', 'the crown, the end, of the Veḍa, i.e., all 'knowledge,' all 'science' (from v i ḍ, to know, *scire*, to know), is not only a *theory*, a body of *knowledge*, a set of beliefs. It is a philosophy which arises in, and in turn gives stronger rise to, philanthropic aspiration, and inspires and guides beneficent activity. It is a *practice* too. It is eminently intellectual, emotional and devotional, and actively humanitarian also; for it sees, and worships, and serves, the One in all animate and seemingly inanimate Nature. It is pre-eminently actional and practical, it requires the duteous and righteous service of fellow-creatures, because the One is manifest in them as much as in one-self; it enjoins, and prescribes the principles of, (V a r ṇ - ā s h r a m a Ḍ h a r m a) the 'organization' of the 'social' as well as the 'individual' life—the two being inseparably interwoven as warp and woof; and, in and by that organisation, it partitions rights-and-duties between four vocational classes, and between four individual life-stages, in accordance with the facts and laws of the psychology of human nature, for the alleviation of general suffering and the promotion of general welfare, in accordance with the principles of a Scheme of Spirituo-Material Socialism'.[1]

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[1] This aspect has been expounded more fully in

Hence, Vedānṭa is (jñāna-bhakti-karma) rationalism-pietism-activism, gnosticism-mysticism-energism, theory-sentiment-practice, science-enthusiasm-application, knowledge-devotion-works, all in one. It is purposive. Its purpose is to maximise human happiness, and to abolish. or at least minimise, sorrow; to satisfy not only intellectual curiosity, but also emotional hunger, and actional craving and restlessness for self-expression in movement; to reconcile and balance and give just scope to head, heart, and limbs; to give duly and justly apportioned equal opportunity to the man of knowledge, the man of desire, the man of action, the undeveloped man, all. It is called Ḍarshana, 'Insight', 'Vision', 'View', because it enables us to see the Heart of all Being and all things, to behold the One and Only, the Ultimate and Whole, Truth, viz., the Supreme Self ideating the Whole World-Process. It is Viḍyā, that knowledge which is the most valuable, viz., knowledge of the Self; it is Wisdom, i. e. Science, especially of human nature, plus philanthropy. It is Jñāna, science *par excellence*, Pra-jñāna (prakṛshta-jñāna), high metaphysical and super-physical and physical 'science', i. e., faith plus reason, as 'superstition' is faith

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Ancient versus Modern Scientific Socialism, **and** ***The Science of Social Organisation or the Laws of Manu.***

without reason. It is Brahma-upāsanā and Parā-bhakṭi, for by it we learn to feel Love Universal, seeing the One Self in all selves. It is Véḍa-Ḍharma, Scientific Religion, because, beholding that Final Truth, we simultaneously perceive the way to attain Happiness, individual and social, and to live the all-embracing, all-holding, unitive, well-ordered life, whereby alone that Happiness can be achieved in ever-increasing degree.[1]

The Logion which sums up the Science of Life.

An exalted mood followed the (sakṛṭ-prabhāṭam) 'sudden flash of insight'—seeming sudden, but the result of long-gathering forces in the clouds—which lighted up the darkness and confusion of the mind, and brought the answer.

The writer composed a little poem, in unwitting and very feeble imitation of the (mahā-vākyas and uḍānas) great words and ecstatic utterances and (Arab. *fusūs* and *shuṭṭuhiyāṭ*) aphoristic exclamations of the *Upanishaṭ* sages, the Buḍḍha, the Prophets, the Sūfi saints and mystics. He

[1] The tri-unity of Scientific and Philosophical Religion has been expounded at some length in *The Science of Religion or The Principles of Sanāṭana Vaiḍika Ḍharma*, and *The Essential Unity of All Religions*.

remembers only the last two lines:

Out of the storm rose calm the thought—
I (am) This Not, I (am) This Not.

Very slight seem the words, almost meaningless, even laughable perhaps. Yet they enclose all such satisfaction, illusory or substantial, all such philosophy, false or true, as he has been able to achieve. "What is Truth, asked jesting Pilate, and would not wait for an answer." Therefore the *Upanishaṭs* and other Veḏānṭa books say that the Truth can be seen by, and should be shown to, only the earnest seeker, who possesses certain ethical qualifications. The person who is not hungry and thirsty will pass by, with indifference, or even with disgust if surfeited, the daintiest and most nourishing viands; or if he eats them perforce, will only make himself ill, will not be able to digest and assimilate them properly, will suffer from malnutrition, from misunderstanding and perversion of the Truth. "The common sun, the sky, the air" are very commonplace—until we are deprived of them. When our breathing is stopped by force, then we realise in an instant the awful preciousness of the common air. The soul must crave to discover the True Nature of God, of Self, as frantically as the suffocating man struggles for air, before it will find the Truth. The spiritual preceptor of the *Upanishaṭs* imparts the 'commonplace' know-

ledge—verily 'common,' because present in every human heart, yet very deeply hidden in that (guhā) cave—by a solemn earnest tenderly affectionate whisper into the ear of the equally earnest and devoted listener, in psychical conditions which transmute the common lead into exceedingly uncommon gold, and a mental, a spiritual, miracle is performed: (Ṭat tvam asi; So-ham= Sah-Aham) '*Thou* art *That* which thou seekest;' 'Thou hast been seeking thine own True Self'; '*I* am *That*'; 'the I is That.' The word Upa-ni-shaṭ means 'sitting close together,' in very loving relationship of parent and child, teacher and pupil. For the requirements of the present writer's mind, the *Upanishaṭ*-teaching, 'That (am) I', was completed by the thought 'Not This.' Positive and negative together made up the Absolute, the Whole Truth, of the opposed Relatives abolishing, ab-solv-ing, dis-solv-ing, neutralising, each other. '(That) I (which Thou and I are, that I is, and am,) Not This.'[1]

The Struggle to the Logion

Elsewhere[2] the writer has endeavoured

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[1] In *The Science of Peace* and *Praṇava-Vāḍa or The Science of the Sacred Word*, the writer has tried to expound the significance of the words (Aham-Eṭaṭ-Na), "I-(am)-This-Not."

[2] In the first six chapters of *The Science of Peace*.

to describe how and why he failed to find satisfaction in the current philosophies of east and west—very probably because of his very imperfect understanding of them—and struggled on till the (m a h ā-v ā k y a) 'great word', Logion[1] arose within his mind. Then his particular 'Quest of the Holy Grail', of 'the Elixir of Life Eternal,' his search for 'the Philosopher's stone,' ended, though the routine of duties remained unending.

After the secret had been found, the hiding, eluding, tantalising 'lost' Word detected and a good glimpse of it caught, it began to peep and beam out clearly, in unexpected ways and places, from the pages of the scriptures. One was often reminded of the children's puzzle-pictures, "find the concealed bird", "find the hidden face". The face, the bird, is at first entirely invisible; only a mass of dots and lines can be seen. But turn the picture round and round. When it happens to be held at one particular angle, the hidden object leaps to the eyes, and you begin to wonder how you could have missed it so long.

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[1] "In every branch of study there are happily turned, concise, and handy *formulas* which, in an incomparable way, *sum up* results": W. James, *Talks to Teachers*, p. 132. 'Pro-verbs' are the concentrated essence of the experience and wisdom of ages. 'Aphorisms' are similar.

cosmical personal God 'begins and ends', makes and unmakes, the world at will, as a toy-maker makes toys, comes up as the first explanation of the World-process. It fails to convince lastingly. The logical and ethical objections to it are well-known. This view is popularly, but not quite correctly, ascribed to the Nyāya and Vaishéshika systems of philosophy.

'Transformism', the (p a r i ṇ ā m a - v ā ḍ a or v i k ā r a - v ā ḍ a) 'scientific' theory of causation, comes next. It amounts to this, viz., that the World-process is a perpetual transformation, which is the result of the interplay of two real infinites, indestructible Matter and indestructible (intelligent or unintelligent) Force ; and that these incessantly change forms, qualities, activities, in partly ascertainable ways of order amidst disorder and disorder amidst order, but never gain or lose in total quantity. This is, broadly, the view of the Yoga and Sānkhya systems. Ramānuja's Vishisht-āḍvaiṭa view of (C h i ṭ and A - c h i ṭ, or J a ḍ a) Consciousness and materiality, and Spinoza's view of Thought and Extension, and other similar views of Mind and

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is No-Other-than-It ; that It is Without-Another, is Other-less, signifies that there *is-No-Other*, and that such negated existence, illusory existence, is all the existence that Other-than-I, Not-I, has).

Matter, both inhering in the same Substance, are allied. But they amount to only a description, not an explanation. An explanation is the bringing of the unfamiliar into the region of the familiar, of the reducing of the distant third person into terms of the near and intimate first person, of the unconscious into the conscious, of 'that' and 'it' into 'I'. So only can a fact or law 'come home' to 'me'. Two infinites—are illogical; change—is unintelligible; this does not satisfy the perplexed head. Perpetual transformation, full of misery to living things, brings no solace to the desolate heart.

'Illusionism', the (māyā, or aḍhyāsa-, or ābhāsa-vāḍa) metaphysical theory of causation, follows. The world is an 'as if', a 'seeming', an unreal dream-idea, is the ideation, the willed imagination, of 'My-Self,' the (Param-Āṭmā, Brahma,) Infinite Eternal Universal Self, the Supreme Principle of Consciousness, the Un-,Sub-,Supra-Conscious and also the Conscious Universal Mind, Anima Mundi, All-pervading Life. This comes nearer home.

But some final difficulties remain. Why should the Self dream at all? And such a very painful dream? Why any change—which means desire, incompleteness, imperfection? And what, after all, is change? We can understand Changeless Fixity, A is A, This

is This, I is I, for ever and ever. But every change means the passing of some-thing, some-being, into no-thing, non-being, and the coming of no-thing, non-being, into some-being, some-thing. This violates the very fundamentals of ordinary logic: *ex nihilo nihil fit*; n-āsato vidyaté bhāvo, n-ābhāvo vidyaté satah.[1] Also, we can observe no stable order in dreams. They seem to be all pell-mell. But there is an order visible in the World-process of our waking life amidst the also visible disorder. Whence and why and how this order? How reconcile the Changeless with the Changing, Brahma with Māyā, Joy of Self-dependence with Misery of life? This is the ultimate trouble with this last theory of causation. Also, there is a deep anxiety and disturbing doubt: Am I, now feeling so utterly identified with this body of a few score pounds of very perishable and ever perishing flesh and blood and bone—

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[1] *Gītā.* The newly-worded views, named as 'organism', 'holism', 'emergent evolution', 'creative evolution', that 'evolution is a creative process, continually engaged in bringing to birth something new', that 'there is literally more in the universe at any moment than there was the moment before'—these all may be regarded as only variants of 'Creationism', or of that mixed with 'Pantheism' and 'Transformism'; see *Enc. Brit.*, 14th edn., Art: 'Holism', and C. E. M. Joad, *Guide to Modern Thought.*

am I really separate from and other than this, and identical with the Infinite, Eternal, Universal I ? Is it really possible ?

'I am' is the most, indeed the only, unquestionable, permanent, changeless, therefore eternal fact. '*Cogito, ergo*' ('I think, therefore') is utterly superflous; '*Sum*' ('I am') is enough. The world's scriptures reverently bear this Truth on their fore-front. 'I am that I am', 'I am', '*Ahmi*', 'So-Aham asmi', 'Aham-nāmā', '*Anā*',—are the declarations of the *Bible*, the *Avesṭā*, the *Upanishaṭs*, the *Qurān*.

But 'This', the world of Objects, the (vi-varṭa) 're-verse' of 'I', this (iṭara) 'Other' than-I, this Not-I, this Else-than-Subject, all the mass of objects which Consciousness (I, the Subject) looks at as 'This'—this is also an indubitable, though very impermanent, utterly changeful, ever-passing, ever-recurring, ever-present fact. If we succeed in reconciling the two in such a way that the Not-I shall be at the will, the mercy, of the I, and not the other way round; such a way that the I, while doing what it pleases with the Not-I, shall still not lose its eternal (purṇa-ṭā) 'fullness,' completeness, perfectness, changelessness; such a way that all its pain as well as all its pleasure shall be clearly seen to be Self-created; such a way that the disorder, the arbitrariness, the (līlā, krīdā, yaḍrich-

c h h ā) free-will, wilfulness, play, sport, chance, caprice, (*lahw-o-lāb*, *mauj*) pastime, 'wave', 'surge' and urge, of Desire, shall go hand in hand with (n i y a ṭ i, ḍ i s h t i) law and order, mechanical precision and pre-'destin'-ation, too; in short, if we can really *reconcile* the (ḍ v a m - ḍ v a m) 'two-and-two', pairs of opposites, (v i r o ḍ h a - s) antinomies, antagonisms, of which the world and all its processes are made up, then and only then shall we have found the consolation and the Peace of mind that we are seeking.

An earnest, deep-seeking, and deep-seeing western philosopher[1] thought that "the Absolute Ego posits both itself and the Non-Ego, and then recognises itself as one with the latter; the Ego and the Non-Ego limit or determine each other; the rise of the original limits of the individual is *incomprehensible*; the process of thesis, anti-thesis, synthesis, is the form of all knowledge". The words of the Véḍānṭa dialectic[2], (A s m a ṭ or A h a m) I and (Y u s h m a ṭ or Ṭ v a m) Thou, which latter is replaced by (I ḍ a m or E ṭ a ṭ) This, (a ḍ h y - ā r o p a and a p a - v ā ḍ a) sup-position and op-position, affirmation and negation, (a n y - o n y - ā ḍ h y ā s a) mutual super-im-position,

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[1]Fichte.

[2]Shankara, *Shāriraka-Bhāshya*, and Vāchaspaṭi, *Bhāmaṭī*, commentary thereon.

reflection, limitation, (a-nir-vacha-nīya) indescribable—are very much the same. Yet there is a difference also, which will appear later. In the meanwhile, the insistent question is, Why this process, why this sup-posing and op-posing, this im-posing and de-posing, this mutual limitation? Why is there any need to do so; and how is any change, any process, possible at all? This remains the crux. The incomprehensibility is admitted; the synthesis seems a partial, almost a superficial, one. But if anything remains incomprehensible, all remains such. The chain is no stronger than its weakest link. Any other theory, theism, pantheism, creative evolution, transformation, chance, blind force—would do equally well.

A successor[1] of this great philosopher, who is generally regarded in the west as having advanced farther, seems, from the Indian standpoint to have made a retrograde step, when he went back from the first person to the third person, from Ego and Non-Ego to Being and Nothing, and, worse, said that "Pure Being is pure Nothing"—a saying which a lifelong and most able student of his confesses "remains dark."[2] The further saying

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[1] Hegel.

[2] J. H. Stirling. "Fichte has the merit of having been the first...to deduce all the philosophical

that "Being passing into Nothing and Nothing passing into Being is Becoming," which (s a ṭ a ṭ a - p r a v ā h a) perpetual flow and flux is the very Nature of the World-Process—is no

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fundamental principles from a single point...Only the Ego is, and what we regard as its limitation by external objects, is but its own self-limitation... This Ego (is) not the particular individual, but the Universal Ego..."; Stirling's translation of Schwegler's *History of Philosophy*, pp. 259-262. Stirling says, "I fancy that the historical value of the method of Fichte will shrink, in the end, to its influence on Hegel...Let us generalise as much as we please, we still know no ego but the empirical ego, and can refer to none other": *Ibid*, pp. 427-428. At the same time, he confesses: "I still doubt whether (Hegel's) Notion be really the pulse of thought"; (p. 445). Some of us believe, on the contrary, that Fichte has caught, and given to the west, the nearest vision of the A-ḍvaiṭa (Non-dualistic, Non-heteristic, None-Other-than-I, 'Moniṣtic ?') Véḍānṭa; that we know no Being and no Universal but our-Self, and through our-Self; and that Hegel writes but an obscure, and obscuring, instead of illuminating, commentary on Fichte. "Inspired by their (Kant's and Fichte's) example, Hegel sought the one idealistic principle to which he might reduce all": (*Ibid*, p. 431). Fichte found it in the Self-evident, Self-proven Self, Ego, 'I', as the sages of the *Upanishaṭs* did. Hegel, in vain attempt to do better than Fichte, found it in a Notion, about which Stirling repeatedly expresses dissatisfaction;

doubt true, indeed a truism, (be this said without any disrespect for the undoubtable profoundness of most of the fine work of this

thus, once again: "Hegel's *Logic* is his capital achievement;...however...its first note, after all is said, will never ring true; existence of some kind and existence of no kind are not the same"; (p. 475). In a later work, *What is Thought*, Stirling recognises that the 'I', the 'I-me', (Subject-Object), is the true Absolute. With the return to this position, that the I is the only and true Universal, necessarily follows the conclusion that Hegel is a means to Fichte, and not the other way. In what sense Hegel's Notion, that Being is Nothing, is true—this also is told us by Aḍvaiṭa Véḍānṭa.

A note on the small and subtle but exceedingly important difference between (E k a - or E k ā n ṭ a - v ā ḍ a) 'Monism', and (A - ḍ v a i ṭ a - v ā ḍ a) 'Non-dualism', is needed. '*Mon*-ism' makes no provision for 'Others'; '*Non-du*-alism' does so, expressly, by sup-posing and at the same time op-posing '*du*-ality'. It is all the difference between 'God is all' or even 'I am all' or 'I alone am', and 'I am Not Not-I'. This latter formula explains the World-process and World-order, and reconciles Changelessness and Change; the former does not. Perhaps Solomon meant this when he said (*Bible*, Eccles.), "There is One alone and there is Not a Second". Perhaps the follower of Islām who has become a Sūfī means this when he says that "to make *shirkat*, 'mixture', of an-Other with *Allāh*-God is *kufr*, error, false belief" (a - v i ḍ y ā).

other western philosopher); but it is only a description and not an explanation. We have also seen above that the unquestionable fact of Becoming, of Change, is utterly illogical and impossible to understand, so that we want to feel that there *is no* Change. As regards Being and Non-Being or Nothing, the only real, ultimate, permanent Being that we are aware of is 'I am'; and the un-real Being, the non-real-Being, the No-thing-ness that we are simultaneously aware of, is that of the transient evanescent 'This', the not-I, non-Ego.

We must try again. The secret lies hidden somewhere between 'I' and 'This', surely. If we can discover the precise nature of the relation between these two, which are the only things that interest us, which fill our whole life and make up and exhaust the whole universe, we will have discovered the secret surely.

Instead of saying 'Being is Nothing', it seems better and more readily intelligible to say, 'Being is Not Non-Being, is Not Nothing, or rather, is Not-any-particular-Thing'; yet better than that, 'Ego is Not Non-Ego'; better than that, 'I is Not Not-I'; better than that, 'I-(am) Not-This; and, finally, better than all else, 'I-(am)-This-Not', Aham-Etaṭ-Na. This is the order of the words in the Sams-kṛṭ, the 'well-constructed', 'scientifically-framed', language. It corresponds

with the metaphysical and psychological order. Though, taken as a whole, it is one single 'awareness' and sentence, and all its three facts, factors, components, momenta, 'stages', and words, are simultaneous; yet, in the appearance of succession, the 'I' posits, poses, it-Self first; then it sup-poses and im-poses the 'This', which is its op-posite, upon it-Self, and it-Self upon the "This"—'I, this body, am'; and, finally, it de-poses, negates, this op-posite and this im-position—'I, this body, not, am'; leaving it-Self as ever in its pristine eternal purity and perfectness.

What do we gain by this newly-worded summation? We gain the reconciliation we sought, the all-comprehensive synthesis which includes both thesis and anti-thesis within itself.

'I am I al-one (All-One)', 'I am Not Other-than-I', 'I am Not anything-Else-than-I' —this is a Self-evident and complete thought, idea, awareness, Consciousness, Unconscious or Supra-conscious Consciousness in deep slumber also. Why is it desirable to say 'This' instead of 'Not-I'?. 'This' comes nearer home. Anything that can be regarded as 'This', as Object before Me (the Subject), is undoubtedly Other-than-I, is Not-I; at the same time, the contrast between 'I' and 'Not-I' is so utter, that 'mutual limitation', (a n y - o n y - ā ḍ h y ā s a), mutual super-im-

position of attributes, mirroring or reflecting of each other's properties, mutual identification, seems to become impossible. But if we use the word 'This', the impossibility disappears. Our body is clearly 'This' to us. We say 'this body of mine' like 'this coat of mine'; 'mine', not 'me' or 'I', but different, yet belonging to me. And we obviously feel identified with our body when we say, 'I am coming', 'I am going', 'here am I', 'this is I', 'it is I', 'I am so-and-so', 'I am ill', 'I am well', 'I am hungry,' etc. 'Mine' is 'Not I'; yet it is an extension of 'I', a part of 'I'.[1]

In the Awareness, 'I (am) Not This', or (in the Samskrit order, A h a m - E ṭ a ṭ - N a) I-This-Not, the whole of all possible Not-I's, This's, are affirmed, are present here, now, all at once; and, at the same time, the being, the existence, the reality, the truth, of them all is denied. Affirmation and negation, sup-position and op-position or de-position, are simultaneous in it. In it, we have the Eternal Now, the Infinite Here, the Motionless Motion, of simultaneous and omnipresent assertion and repudiation. Motion gives rise to the consciousness, therefore the existence, of Time and Space. Without Motion, in (p r a l a y a, s u s h u p ṭ i) deep slumber, chaos, there is no Time, no Space. Motion is impossible without

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[1] Vāchaspaṭi Mishra, *Bhāmaṭī*.

limitation, without finitising, of the limitless Infinite, without the unlimited 'I' seemingly identifying itself with a limited 'This'. In the (M a h ā - v ā k y a) Logion we have the Motion, the movement, the momentum, of the endless, everlasting pseudo-infinite Rhythmic Swing of (i ṭ a r a - ṭ ā) Self-'heter'-isation, Self-alienation, and (S v a - s ṭ h a - ṭ ā) Self-recognition, Self-'esta'-blishment, both compressed into one (n i s h - k r a m a, a - k h a n d a, k ā l - ā ṭ ī ṭ a, d é s h - ā ṭ ī ṭ a, k r i y - ā ṭ ī ṭ a, n i r - v i s h é - s h a, é k a - r a s a, Ā ṭ m a - b o ḍ h a) successionless, partless, timeless, spaceless, motionless, particularless, Uni-form Awareness of the 'I' as 'Not-Not-I'.

Such is the (p a r a m - ā r ṭ h a or k ū ṭ a - s ṭ h a ḍ ṛ s h ṭ i, a - p a r i - m i ṭ a - ḍ ṛ s h ṭ i, s a r v a - ḍ ṛ s h ṭ i, a - v y a k ṭ a ḍ ṛ s h ṭ i, a n - a n ṭ a ḍ ṛ s h ṭ i) transcendental 'summit-seated' view, transcending the limitation of space and time and motion, the 'whole' view, the view of the Whole, the view from the standpoint of the Infinite, Eternal, Changeless, Motionless Whole, the Unmanifest yet Ever-manifest, the Unlimited and Unconditioned, the 'uni-quely' and 'uni-formly' Self-conscious 'I' including and annihilating all 'Not-I', all 'not-I's', within it-Self. Such is the whole (j a d a) 'frozen' World-process to the never-closing eye of the Supreme, the Universal, the absolute 'I'.

But from the (v y - a v a - h ā r a ḍ ṛ s h t i, k h a n d a ḍ ṛ s h t i, v y a k ṭ a ḍ ṛ s h t i, p a r i - m i ṭ a ḍ ṛ s h t i) empirical or experiential standpoint, the point of view of the particular, conditioned, limited, partial, manifest 'This's'—to the eye of the 'This', the *simultaneous* All-Consciousness of the 'I' and of all possible 'not-I's' affirmed and denied in the same breath, *appears* as the Illusion of the Swing, the alternating to and fro, the in-breathing and out-breathing, which is Motion, of *first* affirmative identification and *then* negative rejection, of first birth and then death, first putting on and then putting off a 'body', a 'this', in the *succession* which is Time, amidst the *co-existence* of here-and-there and side-by-side of pseudo-infinite 'not-I's' which is Space. The successive appearance and disappearance of every 'This' is its sup-position and op-position or de-position by the 'I'.

The Significance of the Logion

The complete dialectic process of the full and final synthesis thus appears to be—not merely a positing of the I, and the contra-posing to itself by the I of a not-I, and then a com-posing of the two by mutual limitation (which can be understood only as partial identification), but—a posing of the I; then a sup-posing, and im-posing upon it-Self, by the I, of an op-posite of it-Self; also an

im-posing of it-Self upon that op-posite; thus a com-posing of the two into one mind-body, psycho-physique; then a de-posing of that op-posite; and, finally, a re-posing, the re-pose, of it-Self in (Své mahimni) 'Its own pure ever-undisturbed Greatness', Its Peaceful Eternity and Infinity.

But the perpetually recurrent, superficial, incomplete, unreal synthesis, of endless particular com-positions of I (or, rather, I's, selves) and not-I's, is also a fact, though an Illusory Fact; it *appears* as the unending spiral cycling and circling of the Self in and through a pseudo-infinite number of individual 'selves,' all recurrently first connecting and then disconnecting themselves with pseudo-infinite 'this's', bodies, (mineral, vegetable, animal, human, non-human, sub-human, super-human, made of other kinds of matter, atomic, infra-atomic, supra-atomic, micro-scopic, macro-scopic, solar, sidereal, etc.), of all possible shapes, sizes, kinds, qualities, on all possible scales of time and space and motion, in an endless World-process of incessant evolution and involution.[1]

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[1] The words 'e-volu-tion' and 'in-volu-tion' embody, with 'instinctive' correctness, the idea that these processes are 'forth and back, circling and cycling in a spiral'; Lat. *e*, out, *in*, in, *volvere*, to roll, turn round and round.

Because the Supreme I is One, Infinite, Eternal, Motionless, attributeless, differenceless, conditionless, and the This is Its opposite in every respect, yet inseparable from It, and imitative of It, therefore the This is Many, is pseudo-infinite or illimitably extensive in space, pseudo-eternal or ever-lasting in time, never-resting in motion, immeasurably in-and-out-spread-ing and en-dur-ing and exhibiting all sorts of particular qualities, differences, conditions.[1] The One I is individualised, personalised, particularised, into pseudo-numberless 'selves' by the pseudo-numberless 'this's' or bodies with which it is associated and dissociated; and each 'multi-tude' of the 'many' 'this' is unified into *a* thing by the reflection, the im-position, upon it, the imitation by it, of the 'one' I.

Because each I is the One I, therefore each soul asserts and achieves its indefeasible immortality by and in a pseudo-eternity of

[1] The (ḍṛshya) 'visible', the 'object', is the (vi-varṭa) 're-verse', 'in-verse', opposite, contrary, of the (Ḍrashṭā) 'seer', 'knower', the Subject; hence, "Whatever belongs to the Ego, the counterpart of that must, by virtue of simple contra-position, belong to the Non-Ego", "Whatever predicate is applied to one of the terms of the anti-thesis, the counter-predicate must be applied to the other term"; Stirling's Schwegler, *Ibid*, pp. 264, 427.

endless rebirths.[1] When it becomes tired of being an actor in the drama, it becomes a silent spectator of the cinema. When it tires even of that, it can retire into (s u s h u p ṭ i) 'deep slumber', into (M o k s h a, N i r-v ā ṇ a), 'freedom' from all particular limitations, 'extinction' of all distinctions, for as long as it pleases. When, it is tired of 'slumber', and not until, it can wake again, in a new world, a new system, if it so wills. Heavens and purgatories are no less and no more real than the fair and the foul places of the waking world, the vivid paradises and the nightmares of dream-life. Our near and dear, bound to us by the bonds of Love and Trust, as also our foes, equally tied to us by Hate and Fear, are always present with us, in our minds, conscious or sub-conscious; so also is profound slumber ever within reach, wherein we and friend and foe all are One. All is ever-present in God's Memory, Supra-Conscious Omniscience. We may call it the Total Unconscious, if we like. Our memories are infinitesimal parts of That, as are our pleasures and pains and peace. We have whatever we really want. To really want is to will and to deserve. Our (k l é s h a - s) 'miseries' are willed by ourselves,

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[1] For an expansion of another aspect of this thought, see in *The Essential Unity of All Religions*, the section entitled "The single seed of all sins."

in the profoundest sense, as much as our (ā n a n ḍ a - s) 'joys.' 'None-Else compels'.

Since there is only One Self manifesting in all selves, there is no limitation of Its Will possible. Limitation is by an-Other; there is No-Other. Compulsion is by an antagonist; the adversary of the Self, viz., Not-Self, is within the Self, and ever-slain. All sorts of opponents are willed-and-imagined by the Self itself, in hostile pairs, and are destroyed by internecine war. All the World-process, with all its loves and hates, virtues and vices, laughs and sobs, friends and foes, weals and woes, is Its (K ā m a - S a n k a l p a) 'Will-and-Imagination', Its (L ī l ā, N ā t a k a) Play, Drama. The reflection in, the imitation by, all selves, of this Supreme Wilfulness, "My Will there is none to dispute", is the Illusion, but illusory Fact, of 'Free-will' in the individual. But the Supreme *necessarily* wills opposites which abolish each other; hence the contra-Illusion of 'Predestination'. The World-process is 'Auto-matic,' truly; it is 'Self-moved', moved by the Self, and also, and therefore, goes on 'mechanically, like 'clock-work,' round and round, 'of itself'. The word 'auto-matic' means both, very significantly, and rightly; its coining embodies a true instinct of the genius of the language, the (S ū ṭ r - ā ṭ m ā) Over-soul, the Group-soul, of the sub-race speaking it.

From the (S v a - b h ā v a) Own-Being, the very Nature, of the Supreme Self, as expressed by the Logion, it follows that all pro-posings and im-posings of not-I's *must inevitably* be neutralised, *counter*-balanced, *contra*-dicted, by equivalent op-posings and de-posings, in rhythmic swing, on the two half-circles, arcs, of (P r a - v ṛ ṭ ṭ i and N i - v ṛ ṭ ṭ i, a v a - r o h a and ā - r o h a, b a n ḍ h a and m o k s h a) 'pursuit and renunciation', descent and ascent, 'bondage and release', growth and decay, 'birth and death, putting on of bodies and putting off of them. All plus-es, additions, multiplications, must necessarily be nullified by equal minus-es, subtractions, divisions, so that, taken together, they may be always making up the Absolute Zero, the Endless Circle, Vacuum-Plenum. Thus the Ab-sol-uteness of the Supreme Self, Its One-ness and Its Ab-solved-ness from all particularities, all relativities, remains ever undisturbed.

Because the One Self, from the transcendental standpoint, includes at once, here, now, in utterly restful peace, all space, time, motion; therefore, each self, from the empirical standpoint, in order to prove the identity of the Son with the Father, the Part with the Whole, seeks to encompass all time, space, motion, and accomplish its Parent's Perfectness, by perpetual procession, on all scales of these

three, in and through all sorts of bodies and all possible kinds of experiences connected with those bodies. Witness the everlasting rush of the orbs of heaven through space, and of the living beings on those orbs—all *seeming* separate from each other, in pseudo-infinite multiplicity; yet all inseparably mixed up with each other, (like the cells, tissues, gases, fluids, and solids in a single living organism); all taking birth in and emerging out of the same Vacuum-filling (M ū l a - P r a-k ṛ ṭ i) Root-Matter, Plenum of 'This', all dying and merging back into the same; all deriving nourishment from it, from one another, and from each other, so that the excreta and out-breathings of one type are food and manure for another, and vice versa; all immersed in the same oceans of all sorts of subtle and dense matter; all bound up with each other, and affected by each other's slightest motions and changes of states, through gravitational, electrical, magnetic, psychic 'fields'; each body made up of matter which has passed through, and will continue to pass through, countless other bodies; each soul made up of cognitions, desires, actions, thoughts, feelings, volitions, experiences of pains and pleasures, which have belonged, and will go on belonging, to countless other souls; all perpetually interlinked with each other into a pseudo-unity of "cycle in epicycle, orb in orb", system in system, individual and

species and genus within and without one another, atoms within worlds and worlds within atoms, without end. Breakless *continuity*, organic unity, *pseudo*-unity, like pseudo-infinity and pseudo-eternity, belongs to the Many 'This', because of its imitation (as well as opposition) of the I which is the true One, Infinite, Eternal. Consider also the "inveterately convolved" and limitless *spiral* traced in empty space by the *circling* and *rolling* of these globes, these 'dead' and 'living' planets and bright and dark stars.

If we get firm hold of, and are satisfied with, the distinction between the transcendental standpoint of the Infinite and the experiential standpoint of the Finite, we will realise that to the former view there is *no* change, that (s a r v a m s a r v a - ṭ r a s a r v a - ḍ ā s a r v a - ṭ h ā) 'all is every-where and every-when and every-way or al(l)-ways'; and where there is no change, there can be no questioning of 'why' and 'how'.

If, after careful thinking, we are convinced that the five senses, which 'prove' to us the existence of material objects, do not cognise and prove themselves; that the eye, which sees sights, does not see itself; the ear, which hears sounds, does not hear itself; nor the skin, touch, the tongue taste, the nose smell itself; but that all these senses are cognised and 'proved' by the 'I'; that 'I' feel, am aware,

am conscious, that these senses exist and see, hear, etc.; or, rather, that '*I*' see, hear, etc., having my-Self taken on the forms of these senses, my-Self *become* these instruments;[1] that I-consciousness is the Ultimate Fact which proves all 'other'-facts, and is not proved by any other-fact; that it is the locus of all experiences, right and wrong, good and evil, pleasurable and painful; that it is also Universal and the *Same*, wherever there is an I-Consciousness; that the notion, the belief, that 'there is an-*other*', is also '*my*-consciousness', and the 'other' is *within* 'my-consciousness'; that 'within' and 'without', are both 'within'; 'thing' and 'thought' both 'thought'; i. e., the distinction, that this is a 'thing' and this is a

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[1] Jighrāṇ-īṭi... Āṭmā... ghrāṇam,... shṛṇavān-īṭi...shroṭram: *Chhānḍogya Upanishaṭ*, VIII, xii, 4. "May I smell—thus desiring to experience scent, the Self *became* the nose; wishing to hear, it became the ear..." Cf. "The morula decides that it wants a mouth with which to *eat* the world, for that is its objective. So a hole appears upon the surface of the tiny mulberry, which enlarges and increases until it looks like a cup"; Louis Berman, *The Personal Equation*, p. 162. The books of the now growing school of 'vitalist' biologists illustrate this idea abundantly. It may be noted that the word Āṭmā means, among other things, 'that which (aṭṭi sarvān vishayān) *eats*, tastes, all objects.

'thought', this distinction is my 'thought' and *includes* both 'thing' and 'thought'; that 'subjective' and 'objective' are both 'subjective'; if we are convinced thus, then too, we would see that our curses and sorrows, as much as our blessings and joys, are within us, all equally the creations of that I My-Self.[1]

The Self creates them all by Its own Wish and Will, of Its own Pleasure. Why have you done this? Because of so-and-so. Why that? Because of such-and-such other reason. Finally the answer comes: Because it was my Pleasure to do so, because it pleased me to do so, even to inflict pain upon my-self. And therewith the questioning ceases. Things are proven by their op-posites. The I proves it-Self to it-Self by op-posing an imaged, imagined, Non-Ego. If we wish to taste Pleasure, we can do so only by imagining-and-willing, tasting, feeling, Pain also, and contra-distinguishing Pleasure from that Pain. In 'slumber', (s u s h u p ṭ i) individual or (p r a l a y a) cosmic, (i. e., 'chaos'), there is neither Pleasure nor Pain; no differ-entiation at all; only

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[1] For those who find the metaphysical argument obscure, the new psycho-analytic literature will be helpful in showing how the 'sub-conscious' (a better word than 'un-conscious') self actually desires 'miseries.' *The Science of the Emotions*, 3rd edn., (pub: 1924) ch. III (B), endeavours to supply some deficiencies of the current psycho-analytic views.

homo-geneity. During 'waking', micro-cosmic or macro-cosmic, there is ambi-valent hetero-geneity, necessarily.

Pain, limitation, cramping, finitising, is prime incentive to search for Remedy. The final remedy for all ills is the realisation, that the Self, my-Self, is Eternal, Infinite, Changeless, and the Bliss of Self-dependence and Deliverance from all Doubt and Fear which is inseparable from such Self-realisation.

This, the final answer to all possible questioning, the abrogation of all enquiry, complete satisfaction and Peace, seems possible only by means of the transcendental standpoint of the Logion and the Negation and Abolition, simultaneously with affirmation, of Change itself.[1]

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[1] The details which issue from these fundamental considerations may be seen in the present writer's books mentioned before, and more or less in all his other compilations, for they are all governed throughout by these same principles.

For a simple familiar illustration of how the Changing may also be Changeless, consider this. A great book of the earth's history records thousands of main geological as well as human events, which extend over millions and thousands of years. In the book, all these events are there, all at once, once for all, permanently, changelessly, *simultaneously*. But if any reader begins to read, they *appear* in his mind in *succession*, changingly.

RECONCILIATION OF ALL VIEWS.

In such principles, we may find the means of reconciling all sorts of differing and conflicting thinkers. We have but to substitute for their 'only'—'this view *only* is true'—the word 'also', and then explain in what sense

The modern discoveries and inventions of photograph and gramophone and cinema, tele-vision and radio-audition, afford almost complete physical proof of the meta-physical axiom that 'all is every-where and always'.

Our memory is a much nearer and fuller proof of how all the events of at least our 'past' life are 'present' in it in simultaneous completeness. Recoveries of sub-conscious memories, under hypnotism, prove yet more. Cases of clear pre-vision of future events are not wholly lacking in the records of psychical research. To those who have seen reason to believe in astrology, it is easy to believe that the 'future' is 'present' now as much as the 'past' is.

In the Universal Self's Omni-science, all the World-process, past, present, future, is an Eternal Now. 'God's Memory' is the all-containing Book, the only true, infallible, eternal Veḍa, Bible, Qurān. The pseudo-infinite, innumerable, (j ī v a - s) individualised, particularised, personalised, em-bod-ied, selves, egoes, souls, are, each one seeming-separately, reading the 'separate' pages of that Book, and *feeling* that the events are a 'procession'. The old *live* in memory, and *seeming*-actually "fight their battles o'er and o'er again."

and with what qualifications and reservations each view is true. Thus, since the grades of evolution stretch endlessly either way, 'above and below', souls of very high grade and power may well occupy the places of personal 'Gods' of planets, of suns, of systems, Brahmā-s, Vishṇu-s, Shiva-s, and Saraswatī-s, Lakshmī-s, Gaurī-s, of higher and higher grades, in the terms of the *Purāṇas*; Angels, Farishtās, Arch-angels, Malak-s, Elohim, Ilāhā, in the languages of other scriptures. And they may rightly be objects of devotion and worship to subordinate souls. In this sense, to this extent, Theism (corresponding with 'the popular view of causation') is justifiable. Again, since I and Not-I, Spirit and Matter, are inseparable, in the general metaphysical sense, it may well be said that there is no strictly inanimate matter, that "the Universe is one stupendous Whole, whose Body Nature is and God the Soul". In this sense Pantheism is justified. Here belong the variations of 'the scientific view of causation,' the views of transformation and of creative evolution, 'there is nothing new under the Sun', and 'the world is ever-new, never-old', 'nothing is ever repeated', also chance, also fate; and so on. Other-denying Monism, as expressed by the Logion, explains and synthesises them all; its Auto-matism, Self-motion, embraces equally Spiritualism and Materialism, (or, in their latest names and

forms) Vitalism and Mechanism, 'Hormism' and Behaviourism, etc.[1]

Since it synthesises the two ultimate extremes, I and Not-I, Non-Dualism can

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[1] All theories, thoughts, speculations, doctrines, views, opinions, also, like things, facts, acts, are necessarily governed by the Law of Polarity. Every question has two sides, inevitably. Each side is half of the whole truth. A little scrutiny will disclose that all (v ā ḍ a - s) 'isms' whatsoever, go in 'pairs of opposites'. Also, that they are all only trans-form-ations of the primal pair, spiritualism and mater-ialism. Each theory exaggerates either the one or the other. Whence we have speakers and writers, experts and professionals or otherwise, all wrangling interminably; and the thoughtful section of the lay public, dazed, amazed, distraught, not knowing what to believe, what to do, whom to follow.

Yet all these opposed views can be reconciled and all this maddening conflict abated, with the help of the Logion. That which reconciles such outright antagonists as Self and Not-Self, as Changelessness and Change, can surely impose peace upon all smaller belligerents.

In regard to the relation between body and mind in particular, between mental phenomena and physical phenomena, the many theories, of 'psycho-physical parallelism', 'epi-phenomenalism' etc., (see Joad, *Ibid.*), 'behaviorism' or 'mechanism' or 'determinism', and 'hormism' or 'purposism' or 'vitalism' or 'libertarianism', etc., (*Ibid.*, and

obviously reconcile all lesser differences. Param-Ātmā, *Allāh-i-Akbar*, All-highest God, 'Greatest God', Vishv-Ātmā,

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McDougall's *Social Psychology*, edn. of 1931)—the Logion shows us how each is only a half-truth and the two together make the whole truth.

This paper before me, covered with the black marks of writing—what has it got to do with the *thoughts* which are in my mind; which it is intended to convey to other minds; which it will arouse in other minds? There is no similarity between the thoughts and the written marks. But is there really none? Are ideal or mental, and material, wholly different? Not so. Thoughts, feelings, volitious, abstract or concrete, subtle or gross, weak or strong, are *always*, directly or indirectly, concerned with, connected with, concrete 'sensuous or material objects', 'this's', 'not-I's', of some sort, ultimately; because the I is never separate from the Not-I; because the I is always *ideating* in terms of not-I's, i.e., '*matter*'; is *ideating matter* in countless forms and kinds. *All matter* is ideated, imagined, *idea-l*; all the *object* of consciousness is created *by* consciousness, and therefore is of the very stuff of consciousness. My thought can be expressed in a thousand sound-languages, in a thousand sight-scripts; each language, each script, each scrawl in ink on paper, has been 'imagined' 'ideated', and conventionally connected with thoughts or a thought by the mind of an individual or of a group. Infinitely more potently has the Infinite Mind connected 'vibrations at one end of a nerve' with 'sensations at the other end'; the

Rûh-i-Kul, Anima Mundi, 'World-Soul', Universal Self, includes all gods, and also all anti-gods. My mind can feel both Love

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'physical' and 'psychical' phenomena at the two ends are both 'psychical ideations'. If we bear in mind that I and Not-I, mind and matter, consciousness and object, always go together, the difficulty of this *inter*-action vanishes. There is no *inter*-action between *two*. There is only one action, that of (bhāvanā, ḍhyāna, ḍhāraṇā, kalpanā) will-full idea-tion, imag-ination, imag-ing. The I can and does express its *moods* in pseudo-infinite *forms*, and can conventionally connect its thoughts with *any* sounds and scripts; but it cannot dispense with all; it can only and must express itself in *some*, or, rather, in *all*. The phenomena, investigated by scientists engaged in psychical research prove that there is no exclusive, invariable, necessary, connection between 'sensations of one kind at one end, and vibrations of one kind at the other end, of a nerve'. The Supreme Reader can read *any* 'thoughts', from off *any* 'scripts'; for indeed He invents all thoughts and all scripts and connects all with all. An imaginative child 'reads', in his mind, all sorts of stories in a rag-doll made by himself.

The surge of Love in the Spirit can *appear* only if an infinite variety of 'mater-ial' *forms* appear and approach, help, caress, embrace one another. A surge of Hate, similarly, if *forms* struggle with one another. 'Dreams' are 'drama'-tisations of desires, moods, passions, emotions; thoughts, ideas, even so-called abstract ones (never wholly so); even systems of science, are directly or indirectly,

and Hate. My face can frown as well as smile. To take another instance: Some hold that heaven and hell are eternal; others say no. As moods, possibilities, ideations, in the Eternal Consciousness, heaven and hell must be pseudo-eternal too. But no individual soul can possibly be in heaven or hell eternally, continuously. Youth, and age, are both simultaneously ever-lasting types;

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clearly or vaguely, imag-ed settings for these; as the scenes of a drama are of the moods of the playwright. The same author can ring many changes on the same theme. Thousands of authors are perpetually pouring out thousands of stories de-pict-ing, expressing, em-body-ing, in-*form*-ing, the same elemental passions of Love and Hate and their derivatives. So-called real history, past, current, future, has been, is, will go on, en-act-ing the same, in endless variations of forms and settings. The One Supreme Author the Universal Self, *idea*-tes all this *mater*-ial of all the world-process, and eternally contains all that process and all individual selves or authors within it-Self.

The Sāṇkhya brings the seeker to the position that each individual self is a mere 'spectator', and that the body it occupies, and the world around, make up the ever-shifting 'scenes' which it 'witnesses'. The Veḍānṭa takes the seeker forward, on to the last step, and shows that all individual selves are, and are within, the One-Self, and all the 'scenes' are 'within' the same Self also.

each living being passes through both, never simultaneously, always successively, and cannot stay in either indefinitely. This is so, because of the Law of Multiplicity, Change, Relativity, which governs all experience because of the very nature of the Not-I. A sensation ceases to be felt after a certain time. Delights begin to pall. Miseries, persons become accustomed to. Pleasure or pain, continued too long, either kills the subject, if intense, or ceases to be felt, if of lesser degree. Pleasure-parks as well as prisons, both, are permanently existent in a town; but their inmates, their visitors, even their maintaining staff, are changing perpetually. All souls, all selves, have to pass through all experiences of joy and sorrow, virtue and sin, heaven and hell; because all selves are the One Self. The experiences are numberless, exhaustless, and each type of experience is ever-lastingly present in the Great Consciousness; the Space, the Time, the Movement, in which they are 'tasted', by the Āt-mā, the 'all-eating' Self, through countless 'selves', are correspondingly immeasurable, illimitable, uncountable.

CHAPTER IV.

TRI-UNITY

In the language of symbols, the acme of short-hand, the Word-Sound made up of the three letter-sounds, A-U-M, is the most important and significant in Samskṛt literature. It is pronounced 'OM', somewhat like the hum of bees, and may be regarded as the nearest approach that can be made, by the human vocal apparatus, to the elemental Sound-Continuum, whose modifications yield all the notes of the octave and indeed all the sounds of animate and so-called inanimate Nature. The old books indicate that this Sound-Word, re-*verb*-erating through (ā k ā s h a) Space, is the *primal manifestation* of the Unmanifest.[1] It represents the Primal Tri-nity of the Self (A), the Not-Self (U), and the affirmative-negative Relation (M) between the two. A mysterious verse of a very well-known scripture indicates this. It may be rendered thus:

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[1]Perhaps this is what is meant by the Biblical statement that the Word was with God and the Word was God; the English translation is not always truly and fully expressive of the Hebrew original—so it is said by some.

"That primal three-lettered Brahma by which the ultimate Tri-Unity is indicated, out of which Trinity all the countless triads that make up the Universe are derived, and in which is the foundation of the commonly-known triple Veḍa—that is a (g u h y a) Secret (t r i-v ṛ t) three-fold (V é ḍ a) Science of countless trinities; it is other than the commonly-known Veḍa; he who knoweth that (V é ḍ a) Science knoweth the true V é ḍ a".[1]

The World-process has been described as made up of pairs of opposites, the ultimate opposites being Self and Not-Self. If we take count also of the Nexus between these, we may describe it as made up of triads. The Nexus itself is dual, of the nature of affirmation—negation, assertion—denial, acclamation—repudiation, acceptance—rejection, attraction—repulsion, identification—separation.

The Unity of the One in the Many gives rise to the law of Uni-formity, Analogy, Similarity in Diversity. The seeing of such similarity in diversity, by means of the clue-thread of cause-and-effect, is (V i-j ñ ā n a) Science. The culmination of Science, the seeing of Unity in Multiplicity, by means of the

[1] *Manu-smṛṭi*, xi, 265. For fuller exposition of the Trinities (Pairs of Opposites with the connecting Third) which make up the World-process, see *The Science of Peace* and *Praṇava-Vāḍa or the Science of the Sacred Word.*

circling swing of Action-and-Reaction, is (P r a j ñ ā n a) Meta-physic, Philosophy, Completed Science, fully organised and unified knowledge. The op-position of the I and the Not-I generates the Law of Duality, Polarity, Relativity, in its, so to say, static aspect, 'pairs of *things*'; the opposition of affirmation and negation, in the Relation, gives the same law in its dynamic aspect, 'pairs of *activities*,' action and reaction, progress and regress, advance and recess, centrifugal and centripetal motion, evolution and involution, integration and disintegration, heterogeneity and homogeneity, formation and dissolution, (S a r g a and P r a l a y a) cosmos and chaos.

The Relation between the One and the Many, being counted as a distinguishable third fact, sets the stamp of Triplicity, Tri-Unity, upon the universe and its process[1].

All triads spring genetically, one from another, step after step, from the Primal Trinity which is ever an unbroken Unity or, indeed, Zero, the absence of all number.

In the words of the Athanasian creed: "We worship One God in Trinity and Trinity in Unity: The Father, the Son, the Holy Ghost, each uncreate, incomprehensible, eternal; yet there are not three but One

[1] Hundreds of triads are mentioned in the *Praṇava-vāḍa* and *The Science of Peace*.

uncreate, *incomprehensible*, eternal; there are not three *Almighties*, but *One Almighty*; the Father, the Son, the Holy Ghost, each is God; and yet there are not three Gods, but One God".

(A-chinṭya, a-ṭarkya), un-thinkable, incomprehensible, (a-nir-vachanīya) indescribable, truly; yet no more so than any other fact immediately present to and fully cognised by our consciousness. Can we 'comprehend' any smell, any taste, any tact, any sight, any sound—except by directly sensing it? Can we 'describe' it except by giving it a purely artificial, arbitrary, conventional sound-name? Even so we can directly (praṭyaksha, aparoksha) 'sense', 'perceive', 'ap-perceive' the Tri-Unity of I, Not-I, and Not, in our-Self, without being able to 'argue' or 'describe' it.

Groups of these countless triads form the subject-matter of the several sciences, all interlinked, for "all things by a law divine in one another's being mingle", the law divine which is embodied plainly in the Logion.

Since the complete (Sva-bhāva) Own-being, the whole Nature, of the I requires and includes, for Self-realisation by contrast, a pseudo-infinity of not-I's—"it takes all kinds to make a world"—we have the appearance of arbitrariness, caprice, disorder, if we look at any one particular not-I, any single detached fact,

from the empirical standpoint. But since that same Nature requires also that every not-I must be contra-posed, contra-dicted, by an opposite not-I, its counterfoil in the pair, therefore we have law, order, necessity, controlling and regulating that disorder.[1]

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[1] As between I and Not-I or This in general, the opposition may be said to take effect as negation in general of the This by the I. In regard to particular 'this's', bodies, the negation takes effect as positive destruction, opposition, counter-balancing, neutralising, contrasting, etc., in many shades and grades. 'I is (or am) not black, I am white', 'I is (or am) not white, I is black; 'I is not cold, I is heat', 'I is not heat, I is cold'; 'I is not female, I is male', 'I is not male, I is female'; 'I is not loving, I is hating', 'I is not hating, I is loving'; 'I is not poison, I is anti-dote', 'I is not anti-dote, I is poison'; 'I is not fire, I is water', 'I is not water, I is fire'; 'I is not acid, I is alkali', 'I is not alkali, I is acid'; and so on, without end. For an instance of longer-circuiting, take this: 'I is a rat, a cat, a dog, a leopard, a hunter (man), a plague-flea-rat' again.

The examples seem ridiculous, perhaps, at first sight. But the world-process is all made up of such ambi-valent absurdities and monstrosities, comicalities and tragicalities, bathos and pathos. Microbe and phagocyte to swallow it; giant octopus and titan cachalot to eat it; clever criminals and cleverer detectives and protectives; stronger safes and more powerful oxy-acetylene gases and other devices to break them; thicker armour-plating and

Desire is the element of 'ir-rational', 'reason-less', 'un-reason-able', arbitrary whim, (a-vidyā, tamas, a-jñāna, moha) error, nescience, 'darkness', ignorance, perplexity, dis-order. Reason, (vidyā, sattva, jñāna, prakāsha) science, wisdom, true knowledge, en-'light'-ened vision, is the element of orderliness, of law and system. The Desire-Passion of 'blind' Love-lust creates, that of

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stronger explosives and shells to pierce it; speedier air-bombers and more effective anti-aircraft; international committees for 'intellectual *co*-operation,' while every 'professor is a person who is of a *differ*-ent opinion'; World-Fellowships of Faiths and Theosophical Societies for Universal Brotherhood, and national 'hymns of hate'; idealism versus carnalism; fascism-nazism vs socialism-communism; a world-war, then a League of Nations, then a worse armament-race; insanity restrained by sanity, and madness again overpowering sanity; rises of great empires and civilisations, and downfalls into barbarism, savagery, dark ages, and then slow up-buildings again; sinkings, and risings, of whole continents, in vast cataclysms; births, and deaths, and births again, of planets, suns, stars, systems; without end. Everywhere we may see pseudo-infinite pairs, of 'half-facts', supplementing, complementing, balancing, neutralising, destroying, abolishing, one another and each other, in shortest as well as longest circuits. All are equally laughable-and-lamentable, absurd, ridiculous, Mā-yā, 'That which is not', '*is*, and also *not*'!

equally 'blind' Hate-lust destroys; 'seeing' Reason guides, regulates, ad-justs, balances, preserves, maintains, keeps going. 'I am this' or 'this,' or 'this,' atom or crystal, bacterium or banyan-tree, minnow or whale, serpent or eagle, mouse or elephant, gorilla or human being,—'I like salt', 'I like sweet', 'I like sour', 'I am fond of poetry', or 'painting', or 'history', or 'geology', or 'machinery', or 'adventure'—is unbalancing wilful caprice; 'No, I am not this or this or this only', 'I like all things, all opposites, by turns, no-thing always'—is the reactive law which vindicates and restores the undisturbable equilibrium of the Absolute.

This unavoidable perpetual cyclical return of the Finite to the In-finite—the Non-Finite, which is the Negation, and not any multiple, however vast, of the Finite—this is the basis of all logical and mathematical Necessity.

All the fundamental concepts, of even all those sciences that seem utterly physical, are almost patently meta-physical, and root back in this Primal Trinity of (P u r u s h a) Spirit, (P r a k ṛ ṭ i) Nature-Matter, and the positive-negative (S h a k ṭ i) Force which constitutes the Relation between them. The *facts* of every science reflect the arbitrariness of each affirmation; the *laws*, the necessity of the perpetual negation. M ā - y ā (which is another and very significant name for P r a - k ṛ ṭ i) means (y ā) 'that which' *is* (m ā) 'not'; *is*

and also *not.* Each particular y ā is arbitrary; all m ā is necessary. Āṭ-mā (the Self) is that which first (a ṭ ṭ i) 'eats', tastes, experiences, and then (m ā i ṭ i n i s h é ḍ h a ṭ i) 'inhibits', forbids, discards.[1]

A Few Important Triads.

S a r v a m é ṭ a ṭ ṭ r i v ṛ ṭ ṭ r i v ṛ ṭ.
(All the This is three-fold everywhere).[2]

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[1] The full etymological significance of the word Ā ṭ - m ā is, 'that which *eats* or tastes all, wanders ever and everywhere, transcends all, measures, manifests, ideates all, and finally negates and annihilates all'; a ṭ ṭ i, s a ṭ a ṭ a m a ṭ a ṭ i, a ṭ y - é ṭ i, m ā ṭ i, m ā i ṭ i n i s h é ḍ h a ṭ i. The Skt. verb-root, a ḍ, to eat, seems to be the same word as 'eat'.

[2] Compare the enigmatic tri-grams and hexagrams of Fu-hi who lived about the 30th century B. C. These were commented on by Confucius, who valued them so highly that he said that if his life were lengthened, he would give fifty years to the study of them. It is said that there is remarkable analogy between the views of Confucius of China and his contemporary Pythagoras of Greece, as to "the elements of" (s a n - k h y ā) "numbers being the elements of realities": (*Enc. Brit.*, 14th edn., art. 'Confucius'). Buḍḍha of India lived and labored for the salvation of mankind in those same days. There seems to have been as great an influx of Spiritual Science in those days, all over the world, as there is of Material Science in these.

All these triads may be grouped into three Sciences, of (a) the I (Param-Āṭmā, Purusha), the Self, Spirit, the true Infinite; (b) the Not-I (An-Āṭmā, Mūla-Prakṛṭi), Matter, the Finite, the false or pseudo infinite; (c) the Nexus (Shakṭi, Ḍaivī-Prakṛṭi), Energy, also Finite and pseudo infinite, and, in a way, more resident in, more closely connected with, because manifesting in, Matter, though, of course, belonging to, owned by, Spirit, even as Matter belongs to and is owned by Spirit. The Samskṛṭ names are Aḍhy-Āṭma-Viḍyā, Aḍhi-bhūṭa-Viḍyā, Aḍhi-Ḍaiva-Viḍyā; i. e., Metaphysical or Subjective, Physical or Objective, Super-physical or Mediative Science.[1] The Science of the Infinite, the Philosophy of the Changeless, (including Change as well as its Negation), obviously includes the others; the Sciences of the Finite and the Philosophies of Change do not include the former.[2]

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[1] For a fuller discussion of the classification of sciences, see *The Science of Social Organisation, or the Laws of Manu*, 3rd edn., 1, 264-274, in the chapter on 'The Problems of Education' or Educational Organisation.

[2] For characterisation of the two classes into which all Philosophy may be sub-divided, (a) The Philosophy of the Changeless and (b) Philosophies of Change, and of the allied cultures and civilisations

Some important triads may be mentioned.

THE SCIENCE OF THE EGO

1. In the Science of the Infinite Ego, we may see the triad of (a) the Universal Impersonal Ego, including all (b) limited, personal egos, individualised by (c) mind-bodies. Hence we have (a) Metaphysic, (b) Psychology, (c) Psycho-physics. Metaphysic gives us the fundamental principles of all sciences.

When the Ego posits the Non-Ego, three moments or aspects develope in that single act, fact, or moment. (1) The Ego puts the Non-Ego in front of itself, face to face with it-Self, so to say, and *knows* it; (as true, or as false); (2) it *acts* upon the Non-Ego, it puts the Non-Ego on itself, puts it on, as a person puts on a dress, enters into it, or takes it in, as food, identifies itself with it, (or casts it away, and separates it-Self from it); (3) between the knowledge and the action, the Ego *desires* to attach, annex, absorb (or to fling aside) the Non-Ego;[1] that is to say, the (vṛṭṭi) mood of the Ego, the modification of state which it

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with their merits and demerits, see *Ancient Solutions of Modern Problems*, pp. 26-30.

[1] On the (Pravṛṭṭi-mārga) Path of Pursuit, the (*Qaus-i-nasūl*) Arc of Descent, the predominant and growing tendency is to take on, attach, appropriate; on the (Nivṛṭṭi-mārga)

undergoes, is the mood, the condition, the psychic function, which we call *desire, want, wish.* In the individualised ego, these three functions are known as (j ñ ā n a, i c h c h h ā, k r i y ā) cognition, desire, action. Different names are given to them, in the west, by different psychologists; but the three English words here used seem to be the nearest equivalents of the Samskṛṭ words. Why they are preferred; how the three functions are inseparable and rotate unceasingly, and why 'desire' is, from the empirical standpoint, for the creation of the sense of separate personality, almost more important than the two others; how it 'energises', vitalises, both cognition and action; this is explained elsewhere.[1]

These three concrete functions, viz., cognition, desire, action, of the concrete, particular (P a r ā g-Ā ṭ m ā, v y a k ṭ a-j ī v a, v y a k ṭ i) 'out-turned', 'extra-verted', manifest, individualised, personal ego, soul, psyche, mind, are named in Samskṛṭ, in their universal aspects, inhering in the (P r a ṭ y a g-Ā ṭ m ā) 'in-turned'

Path of Renunciation, the (*Qaus-i-urūj*) Arc of Ascent, to put off, detach, give up, 'de-pose'.

[1] In *The Science of Religion or The Principles of Sanatana Vaidika Dharma* p. 31; *The Science of the Emotions*, ch. III (B); and *The Science of Peace*, Ch. xi, Note.

'intro-verted', 'introspective' abstract Ego-in-itself, 'abs-tract-ed', 'drawn away', from all particular sheaths, as the attributes of Chiṭ, Ānanḍa, Saṭ, respectively[1]. They are the principia, the seed-reservoirs, of Omni-science, Omni-potence, Omni-presence, in the same order. The objective aspects of the Pure Ego, corresponding to these subjective potencies, are (Saṭyam, Priyam, Hiṭam; or Shānṭam, Sunḍaram, Shivam) the True, the Beautiful, the Good, or, the Peaceful, (Restful, Reposeful), the Lovely, the Auspicious. These are said to be the 'objective' aspects of the Ego, for the Ego is the One Unique Fact which is both Subject and Object at once; it illumines it-Self as well as all Others; it is aware of it-Self as well as of all others, and is aware that it is aware; all-Else is Object only. The ultimate Object (and also the Subject) of supreme (Chiṭ) *knowledge* is the only True, the Peaceful, the ever-Certain, the One Changeless Fact amidst endlessly restless and changing Illusions; the Self which is the only sure and constant friend that will not, cannot, ever fail us, ever abandon

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[1]The words 'extra-verted' and 'intro-verted' are used here to indicate that the narrower particular sense, in which the psycho-analyst or rather analytical-psychologist Dr. C. G. Jung uses the words 'extra-vert' and 'intro-vert', is only one aspect of the many-sided principal fact indicated above.

us. The ultimate Object (also Subject) of supreme (A n a ṇ d a) *desire* is the Beautiful, the Lovely, the giver of Bliss unfailing; the Self is the ultimate heart's desire of all hearts, the One Object of all longing; all-Else is dear for the sake of the Self; the Self is dear for its own sake; 'may I always be; may I never cease to be'—such is the constant willing, praying, loving, blessing, of the Self for it-Self. The ultimate Object (also Subject) of supreme (S a ṭ) *action* is the Good, Righteous, Just, Beneficent, Auspicious, (y a j ñ a) 'sacri-fice', the supreme 'good act' of the offering up of the smaller lower self to the Greater Higher Self; Self-realisation, in and through and by love and service of the higher Self in all selves is the (n i s - s h r é y a s a) *summum bonum*, greatest Good; by mutual 'sacri-fice', 'unselfish action', mutual co-operation, subordination of the personal good to the Good of the whole, individual and family and social Life becomes possible[1]. Such is the Absolutely True, Beautiful, and Good; the relatively

[1] Gīṭā, iii, 10; IX, 16: "The Lord of creatures, when he created living beings, created the (y a j ñ a) 'principle of sacrifice' at the same time, and He told them—By mutual sacrifice will ye multiply and prosper...The smaller self, under inspiration by the Greater Self, makes the (k r a ṭ u) right resolve to sacrifice itself; that self is the embodied sacrifice; the rites, the chants, the offerings, all

true facts, beautiful objects, good deeds, of daily human life, are only 'reflections', shadows, imitations, of the Absolutely such[1].

The possibilities, the properties, in or of (Prakṛti) 'Nature', Matter, Non-Ego, the Object, corresponding to these potencies of the Ego, are, in Samskṛt, Saṭṭva, Ṭamas, Rajas.[2] They may be rendered in English, more appropriately perhaps than by any other triplet of words, by 'cognisability, desirability movability', in their most general aspect In a concrete piece of matter, a thing, they become (Guṇa, Ḍravya, Karma) 'quality, substance, movement', which are, respectively, the objects of cognition, desire, action. We cognise qualities, desire things, act upon movements to change them. Since our living bodies are 'things' of matter, but are also identified with our souls, as a red-hot ball becomes 'a soul of fire *and* clay' inseparate, and we feel these bodies as nearest

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are manifestations and aspects of the lower and the higher selves; the Fire is the Higher Self".

[1] What the fundamental 'values', 'ideals', 'ends', of life are, and how many, and why—this is discussed more fully at pp. 40-68 and 226-235 of *The Science of Social Organisation, I.*

[2] The significance of these three words, which pervade Samskṛt literature, has been attempted to be fixed in a long note appended to ch. xi of *The Science of Peace.*

to us, and experience s a ṭ ṭ v a, ṭ a m a s, r a j a s, in and through them, therefore, though strictly belonging to Matter, these words are, by (a ḍ h y ā s a) reflection, very commonly used to express moods, states, kinds, types, temperaments, predominant qualities, functionings, of the soul also. A s ā ṭ ṭ v i k a soul is the intellectual, refined, (p r a k ā s h a - v ā n) 'enlightened', 'luminous' soul of 'the man of true knowledge', the man of wisdom (i.e., knowledge, especially of human nature, plus benevolence), truly cognising the qualities of things (and of the Spirit); a ṭ ā m a s a one, that of 'the man of desire', full of (ā l a s y a and p r a - m ā ḍ a) 'inertia' and 'delusion', full of (s ṭ h i ṭ i) tenacity, clinging to objects; a r ā j a s a one, that of 'the man of action', (c h a n c h a l a) restless, motile, mobile, ever-moving.

When the Ego begins to turn away from the Non-Ego and wishes to put it off, then what it formerly regarded as True, it now regards as False, as 'vanity of vanities'; what was Beautiful and Joyful in youth, becomes Ugly, haggard, horrible, Painful, in old age; 'knowledge increaseth sorrow'; what was Good becomes Evil, well becomes ill, comedy becomes tragedy, right becomes wrong, 'that also is vanity', (p u ṇ y a m c h a p ā p a m c h a p ā p é) 'virtue and vice both are vice,' the fetters of gold are as much fetters as those of iron; 'one generation groweth up and becometh

wise through trials and tribulations and passeth away, and another taketh its place and goeth through the same round of errors and agonies'; and this goes on over and over again; one disease is killed out, others appear; one evil is defeated, others lift their heads; good and evil, pleasure and pain, are always neutralising each other; there never is any nett gain; the Interplay of the two Twins of the Self-created and Self-abolished Duality, Ambi-valence, is ever-lasting; therefore, though, no doubt, while wakeful energy lasts, the way of virtue, of selfless action, is the dutiful and the only way for 'the soul that has seen', yet the wakefulness now wanes, and the tired soul craves the slumber of nirvāṇa; it is equally tired (for the time) of soft dalliance and hard labor, of deeds of sin and deeds of merit, of misanthropy and philanthropy.

Thus, under Cognition, we may discern the triad of (Saṭya, Miṭhyā, Mā-yā) Truth, Falsehood, recognised Illusion; under Desire, of (Kāma, Kroḍha, Naish-Kāmya; or Rāga, Ḍvesha, Vai-rāgya) Love, Hate, Impartial Detachment (Dispassion, Justness, Equanimity, Indifference, Repose); under Action, (Sv-ārṭha, Par-ārtha, Param-ārṭha) Egoistic selfishness, Altruistic unselfishness, Universalistic Duty; or (from a slightly different stand-point), Right, Wrong, legally Expedient; or,

(Ṛṇ-ādāna, Ṛṇa-dāna, Ṛṇa-mochana Karma i.e., Naish-karmya; Pāpa-bandha, Puṇya-bandha, Moksha) 'Borrowing' (sin, vice, bondage of debt, debit, incurring of liability to repay by undergoing pain), 'Lending' (merit, virtue, bondage of credit, asset, acquiring of right to recover by enjoying pleasure), and Repayment (the clearing up and closing of all accounts, and winding up of affairs, and freedom from all entanglements and worries, and readiness and fitness for 'sound sleep').

In each such triad, two factors may be arranged as a pair of opposites, with the third as connecting link. Thus, desire connects passive cognition and active action; the nerve-cell connects dendrites and axons; the neuraxis, the afferent and the efferent nerves; the nervous system, the sensor and the motor organs; the nutritive and glandulo-vascular system, the nervous and the muscular systems; the heart, the head and the limbs; the mesoderm, the ectoderm and the endoderm. In each triad, one factor may be said broadly to correspond with the Ego, another with the Non-Ego, the third with the Relation.

Incidentally, it may be noted that physiology is full of triads, and if the parallels and correspondences of these with the triads of psychology could be traced, since modes of matter are inseparable from moods of mind,

a valuable science of psycho-physics would be developed, to subserve *yoga*-practice.

THE SCIENCE OF THE RELATION BETWEEN THE EGO AND THE NON-EGO.

II. In the Science of the Relation which connects the other two Sciences, we see that the Nexus has two aspects, a negative and a positive. The negative appears as the triple Condition of all experience, (Ḍésha, Kāla, Kriyā), Time, Space, Motion, (whence the colloquial triplet of 'time—place—circumstance'). The positive may be said to manifest as Causal Energy and to yield the triad of Action, Reaction, and the connecting Causation.[1] The consciousness of *succession* of the Many is Time; of *co-existence*, is Space; of *change* is Motion. The three are inseparable. Time has three (krama-s) successive moments, 'past' and 'future' meeting in the 'present.' Space has three (pāḍa-s) steps, co-existing parts, 'above' and 'below' meeting in the 'middle'; or 'behind' and 'before' meeting in the 'here'; the three so-called dimensions of Space, length, breadth, depth, may be regarded as aspects of these.

[1]The nature of causation, and the reason why the mind insistently demands a cause for every event, are dealt with at length in ch. xi of *The Science of Peace.*

Motion has three (dishā-s) directions, or (pra-kāra-s) kinds, 'forward,' 'backward,' 'swing' or 'circuit'; expansion, contraction, rhythm; centrifugal, centripetal, orbital. All these are emptinesses, abstractions, negatives, which are defined, thrown into relief, given shape and form, by connection with positive things, (dravya-s); 'substances', 'this's,' concrete physical objects of an individual self's psychical experience.[1]

[1] There are views current today, in the west, which reduce Time into a 'fourth dimension' of Space. They are said to be connected with Einstein's 'theory of relativity'. Other corollaries are said to be: space is curved; parallel lines will meet if prolonged sufficiently; Space, Time, the Universe, are all finite; the Universe is either expanding, or contracting, and will, in any case, die "by a process called the increase of entropy", without chance of rebirth, "unless this whole branch of science is wrong" (the possibility of which is thus admitted); and so on. Sir J. Jeans has presented these views popularly in *The Mysterious Universe* (p. 180, etc.). He has added the warning, "no one except a mathematician need ever hope to understand those branches of science which try to unravel the fundamental nature of the universe—the theory of relativity, the theory of quanta, and the wave-mechanics"; (p. 154).

As the present writer is unfortunately not a mathematician, it is not possible for him to follow or discuss these new views intelligently. He can only say that in ancient Indian thought, which he

The mathematics of Time is Arithmetic, with its triplet of 'one', 'many' (i. e. all other numbers), connected by the 'rule of three,' ratio and proportion; also the triplet of plus

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can understand and accepts, Space, Time, and Motion are three distinct, though utterly inseparable, facts, *all equally illusory*; there is no fourth dimension of Space (much less "seven", "ten", etc., p. 146); Time cannot be regarded as any such thing; inter-penetrating worlds or planes exist, of very different densities of Matter and scales of Space, Time, Motion—e. g., of the waking and dream worlds, or the infra and supra worlds, conceived in Fournier d'Albe's *Two New Worlds*, or the microscopic biological individual organisms or systems and the macroscopic astronomical individual organisms or galactic systems); 'curved *Space* and *Time*' will probably be found, later on, to mean only that all *Motion* is in spiral circlings (*spatially*) and in linked cycles (*temporally*); the finitude of Space, Time, and the Universe (which "modern science insists on at all costs...even of sense and logic"; p. 169) will similarly be found to mean only that the Continuum of the beginningless and endless World-*process* is made up of infinitely countless micro-scopic and macro-scopic, 'infinitesimally' small and 'infinitely' large, 'cosmoses', 'systems', 'organisms', 'in-divid-uals', 'a-tom-s' (i. e. 'non-cut-ables'), physico-chemical, biological, sociological, astronomical, and that each of these seeming-separate 'ones' is 'finite in space-time-motion', i. e., has a 'life-time', a 'life-period', a birth-life-death, a beginning-middle-end—all *illusorily, seemingly,* so, because all separateness, even

(addition, multiplication, increase, growth), minus (subtraction, division, decrease, decay), included in and making up Zero (Absolute Peace). The numbers and the cipher are all

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distinctness, and all Change or Motion and appurtenant Space and Time, are *Illusion*, dream, 'seeming as if'; Prakṛti, Nature, has two aspects, (Mūla and Ḍaivī), Matter, 'Substantiality' (Mass), and Force, Energy (S h a k ṭ i) ever working in incessant swing of action-reaction, birth-death, expansion-contraction, inbreathing-outbreathing, of (Brahmā) 'expander-contractor (cosmic Mind)'; when 'entropy' is exhausted and completed in one system or individual, as it must be, another 'entropy' is formed and begins process in another, even as, before our very eyes, while some of our fellow-creatures are dying, others are being born, perpetually; 'infinitesimal' is exactly equal to, indeed the same as, 'infinite'; the law of analogy is indefeasible—as the small so the large, and vice versa; the dynamicity of the World-*Process* as a Whole is an Illusion, an ever-present, ever-recognised-as-such, ever-abolished, Dream in the Self.

The hope, above expressed, that the views of the 'relativists' will ultimately resolve into the Veḍānṭic and Purāṇic views, is strengthened by such considerations as these: After writing repeatedly of the 'annihilation' of the atom and of matter, Jeans suddenly writes (p. 96), "if...matter can really be annihilated, or rather *transformed* into radiation"; but we know that 'annihilation' is very different from 'transformation.' If "modern science insists on finiteness of space at all costs", even of "talking nonsense" and sacrificing

metaphysical concepts, never exactly reproducible and fixable in the concrete. The processes of addition and subtraction, multiplication and division, are arbitrary; the result is necessary.

"irrefutable logic" (p. 169), then it commits suicide; for science proceeds and developes in no other way than by logical argument; if it gives up logic, it has to give up all; any view will be correct, any assumption unassailable. The intellect cannot deny itself. Na buḍḍhir-asṭ-īṭy-api buḍḍhi-sāḍhyam; 'to abolish intellect you must still use intellect'. This argument has been used repeatedly with great effect by Joad against the excesses of many of the views he discusses in *Guide to Modern Thought*, such as (Watsonian) Behaviourism, (Bergsonian) Intuitionism, (Freudian) Irrationalism, etc.

"Parallel lines will meet, if prolonged sufficiently"—so the 'relativists' are reported to say; but this will probably be found to mean only that nowhere are any 'parallel' lines being really traced by any two bodies in nature, since all are moving in spiral circlings. Time, Space, the Universe—*are* finite, *have* an end, disappear completely; but they do so in (Sushupṭi) deep slumber, individual, or cosmic (Pralaya). Is that what the 'relativists' mean? Scarcely. For after every slumber, there is waking, again, which the 'entropists' do not seem willing to admit. Jeans says, (pp. 134, 135), "mathematicians...measure time...in terms of a mysterious unit...an imaginary number, the square root of minus one, because it has no existence outside our imaginations..." The layman can only feel a deep

The Mathematics of Space is Geometry. The fundamental triplet is, definitions, postulates, axioms. In the 'definitions' (the things defined), the principal triplet is the

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distrust of such 'imaginary' mathematics, for with another similarly artificial, imaginary, mysterious unit, quite different conclusions might be reached. The nett impression left is that there is some radical fallacy in the very inception of the calculations. The disagreements and controversies between the foremost men of science confirm the layman's suspicions. Thus, "Eddington says half the leading physicists assert that the ether exists and the other half deny, but both parties mean exactly the same thing, and are divided only by words"; (p. 128). "Sir William Bragg says we use the classical theory on Mondays, Wednesdays, and Fridays, and the quantum theory on Tuesdays, Thursdays, and Saturdays;" (Joad, *Ibid*, p. 25).

According to Jeans, (pp. 111, 120) "the principle of relativity", formulated by Einstein, is that "Nature is such that it is impossible to determine absolute motion by any experiment whatever". Jeans further quotes from Newton's *Principia* to supplement this, by indicating that, to determine absolute motion, it is necessary to provide "some body absolutely at rest" which would serve as "a standard of rest"; and no such body is available. Now, whatever the mathematical implications of 'the relativity principle' may be, the principle itself may be said to be axiomatic in Vedānta. The only thing which is (**N i s h-c h a l a, N i s h-k r i y a, A-p a r i-ṇ ā m ī,**

'point,' the 'radius-line,' included in the 'circle-sphere'. All other figures are included in and by these. All the definitions of point, line, surface, angle, triangle, square, parallels, circle, cube, sphere, etc., are, in strictness, metaphysical

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Nir-vikāra, Nir-vishésha, Pra-shānṭa, Pūrṇa) 'absolutely at rest', motionless, actionless, changeless, distinctionless, peaceful, full, perfect, complete, is the (Aṭ-īṭa, Svaṭah-pramāṇa, Āṭma-ṭṛpṭa, Nir-ḍvanḍva, Nir-ap-éksha, Sva-ṭanṭra, Svayam-siḍḍha) all-transcending, Self-proven, Self-sufficient, 'Pair'-less, peer-less, non-relative, non-comparative, in-com-par-able, Self-dependent, Self-evident, axiomatic Self. It is the Principle of Consciousness (and sub- or supra- or un-consciousness, which are all degrees of Consciousness). It may be regarded in-differ-ently as either Plenum or Vacuum. It appears as omni-present, all-pervading, 'filling' every 'point' of Space, hence as Plenum. It appears as Vacuum when we think of it as 'containing' all the infinite multiplicity of the 'objects' of consciousness, the 'this's', which are all always in Motion (in contrast with the I's absolute Rest); which are, therefore, in Space and Time; and all belong to the (Sā-péksha) Relative, the (Ḍvan-ḍva) 'paired' in opposites, the com-par-ative, measured and defined by 'each other', not-Self-sufficient, (Para-ṭanṭra) other-dependent, i.e., dependent on the Self ultimately, and on each other immediately. The One Subject is the only Absolute. All 'objects' are Relative. This principle of Relativity (without the mathematical implications which Einstein and others see in it, and also without recognition of its full

concepts, never concretely realisable in perfection. So too the Self-evident axioms. The third of this triplet is the 'postulates.' These last, as also, in fact, each single particular figure of the pseudo-infinite figures indicated

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Vedāntic significance) has been known, in at least one aspect, to western philosophers like Schelling, Hamilton, Spencer. The new mathematical developments seem to be taking European thought, with many twistings and turnings, but always nearer and nearer, to Vedānta; they promise to put new (v i - j ñ ā n a) 'scientific' fullness into that venerable (p r a - j ñ ā n a) philosophy, if and when western thought should accept it with open eyes, deliberately.

Many sentences in books by men of science of the front rank, like *The Mysterious Universe* by Sir J. Jeans, and *Man the Unknown* by Dr. Alexis Carrel, come very close to Vedānta-thought, along different lines, and yet again run off at a tangent. "Modern science seems to lead...to a not dissimilar conclusion", viz., that "all things subsist in the Mind of an Eternal Spirit"; "events do not happen; *we* merely *come across* them; or as Plato said: We say 'was', 'is', 'will be', but the truth is that 'is' alone can properly be used"; (Jeans, pp. 172, 144, 145). "We are still immersed in the world created by the sciences of inert matter... a world that is not made for us, because it is born from an error of our reason, and from the ignorance of our true self....Those who keep the peace of their inner self in the midst of the tumult of modern cities are immune from nervous and organic

by the definitions, represent 'arbitrariness'; the results of the problems, theorems, corollaries, due to the application of the axioms, definitions, and postulates, represent law and 'necessity'.

Similar triads may be distinguished in the Mathematics of Motion, viz., Dynamics and its branches.

Since Time, Space, and Motion constitute the triple condition of all experience of the World-process, Mathematics runs through all the Sciences. None can be perfectly known unless the connected mathematics is also known. Hence (s a m y a k - k h y ā n a m) 'to know well and truly' is to know in terms of (s a n - k h y ā) exact numbers. Hence the designation of the Sānkhya system of philosophy, which, in the days when the *Gītā* was spoken or written, seems to have included what is now treated as the separate Vedānta system.[1]

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disorders...Death itself may smile when it is associated with...the illumination of the soul that becomes immersed in God"; (Carrel, pp. 298, 142, 287). But modern science is not yet ready to see that the "Eternal Spirit", "our true self", our "inner self", "God", is the One Self in all, of all, including all, and that (T a ṭ-ṭ v a m-a s i, A h a m-B r a h m-ā s m i) "*Thou* art *That*" and "*I* am *That Same*" One Self. Hence perennial perplexities.

[1] See footnote 2 on p. 68, supra. Sir James Jeans, in the last paragraphs of his book, *Ibid.*,

No explanation seems to be extant of why Euclid chose the particular proposition, which stands as first in his work, to be the first. A conjecture may be permissible. If there be any truth in the speculations of some historians of the subject, that geometry travelled from Egypt to Greece, where Euclid composed his work (c. 300 B. C.); and in the further speculation of some Egyptologists that it travelled from India to Egypt with early colonisers (—Menes, the founder of the first dynasty of Egyptian kings was one of the subordinate 'Manu-s', patriarchs, of the Aryan

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says, "The old dualism of mind and matter...seems likely to disappear...through substantial matter resolving itself into a creation and manifestation of mind...a designing or controlling power that has...the tendency to think in the way...we describe as *mathematical*." Joad, *Ibid.*, p. 104, says, "If we ask how the reality is to be conceived, ...it is a mathematician's mind according to Sir James Jeans, a universal mind-stuff according to Professor Eddington, an organic unity rather like a person according to Professor Whitehead, a stream or force of life according to Bergson". The Logion includes and reconciles all these and all other such views. As said in the preceding foot-note, European thought, along many lines, comes right up to the very gates of Veḍānṭa, but stops short there, and will not enter in and see the One Self, which alone can explain all and finally.

Race, some say—); then it is likely that metaphysics was closely associated with mathematics in Euclid's mind, as it was in that of the Pythagoreans and of Plato, who thought that "God geometrises", and as it is in the literature of the Véḍ-āngas ('the Limbs, the Parts, of Veḍa') and the Veḍānṭa. The figure of the first proposition of Euclid can readily be interpreted as having a part of the significance of the Shrī-Yanṭra diagram, composed of two interlaced triangles within a circle. The two triangles represent Spirit and Matter, with three attributes each. The circle enclosing them is the Absolute, Brahma. It is sometimes replaced by a serpent trying to perform the impossible task of swallowing its own tail, to indicate that no cycle can be ever fully completed, because of the 'ever-going spiral' of the 'whirled' (Samsāra, Jagaṭ, Bhrama) 'World'-*procession*. The six smaller triangles and hexagon, formed by the interlacing of the two triangles, represent the more important subordinate triads and the five senses of man plus the sixth (anṭah-karaṇa) 'inner sense', (manas) 'mind', and various other pentads with their uniting sixth, in man's present stage of evolution. In the figure of Euclid, the two interlacing circles may be interpreted to mean Spirit and Matter, including yet also excluding each other, identified with yet also separate from each other; while

the equilateral triangle stands for the principle of triplicity visible everywhere; especially in Man, made up of Spirit-Matter, mind-body, with the three equally important aspects of cognition-desire-action, quality-substance-movement, shape-vitality-mobility, thought-emotion-volition, knowledge-aspiration-effort, the just equilibration, purification, sublimation, of which, into Science-Religion-Art, benescience-benevolence-beneficence, is the secret of happiness here and hereafter. Euclid thus reverently begins with paying homage to the three ultimates, God, Nature, and the progeny of their Relation, the three-equal-sided, three-equal-angled, child of their marriage, the perfectly balanced 'perfect' Man. These Ultimates constitute the foundation of geometry as of all other sciences. We may further speculate similarly that, in the definitions, the metaphysical point, with position but without magnitude, is the (individual) self; the line, with length but without breadth, is the same point stretching, by memory-expectation, into past-and-future; the circle-surface, length and breadth without depth, is the field of observation of the circumscribed and limited 'present', which the central ego-point marks out for itself by a radius-line of fixed extent, i.e., a 'period', e.g., 'this day', 'this month,' 'this year', 'now-a-days', 'this age', 'this epoch', 'at present'; which period, though, in strictness, it includes

past-and-future, memory-and-expectation, is yet treated, in practice, as all 'present'.[1] The solid sphere may be said to represent a complete lifetime of all-round 'perfect' fullness of experience. Other figures may be said to stand for 'imperfect' variants of 'personality' from the 'perfect' sphere. And so on.

The (y a j ñ - o p a v ī ṭ a) 'garment of self-sacrifice', the so-called 'sacred thread', worn by every Ārya, 'righteous gentle-man to whom persons in distress go for help', with its two triple circular threads, has the same significance, and is a constant reminder of the Ultimates to the wearer, who cannot be a true Ārya, unless he wears it on his body, and its significance in his mind, constantly.

THE SCIENCE OF THE NON-EGO.

III. The Science of the Non-Ego may be said to be the History of the Universe; i. e., of a relatively complete system during a comparatively complete cycle; since the endless spiral makes a perfectly closed system-and-cycle impossible. For our purposes, our solar system, and therein more particularly the earth, makes the 'unit'; as, in studying human history, some one particular race or nation, from its comparative beginning to its comparative end, or even during some one

[1] See *The Science of Peace*, p. 339 *et seq.*

particular phase of its lifetime, usually forms the 'unit'. The beginnings and endings always shade off and merge into vague vast general outlines. "Who knows? From the Great Deep to the Great Deep he goes"; "all beings begin out of the (A-vyakṭa) Un-manifest, and end in the Un-manifest; their middle only is manifest"[1]. The *Iṭihāsa-Purāṇa* in Samskṛṭ literature, seems intended to be such a 'History' of all (a-buḍḍhi-pūrva) 'unintelligent,' 'inorganic', as well as (buḍḍhi-pūrva) intelligent, 'organic' (sarga) evolution, and also of (pralaya) dissolution; i.e., of the evolution and dissolution of the (mahā-bhūṭa-s, ṭaṭṭva-s) elements, and of (jīva-grāma) living things.[2]

In such Cosmic History, the leading triad of Sciences would be (a) (Pancha-bhūṭa-shāsṭra) Chemico-Physics dealing with 'primordial root-matter', 'elements', elementary 'substances', (param-āṇu-s, aṇu-s, ḍvy-aṇuka-s, ṭry-aṇuka-s, ṭrasareṇu-s, etc.) super-atoms (the latest western names are

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[1] Tennyson; and *Gīṭā*.

[2] Herbert Spencer's great but incomplete endeavour in ten large volumes of *The Synthetic Philosophy*, and H. P. Blavatsky's far greater and much more comprehensive and complete but much less detailed endeavour in three large volumes of *The Secret Doctrine*, may be regarded as modern versions or forms of *Iṭihāsa-purāṇa*.

neutrons, protons, electrons, photons, etc.) atoms, diatoms, triatoms, molecules, gases, liquids, metals, of all sorts of shapes, sizes, qualities, affinities, repulsions, cohesions, diffusions, radiations, valences, tropisms, morphisms, and whatever other or more forms, qualities, names, may be distinguished and assigned; (b) (B h ū ṭ a-s h a k ṭ i-s h ā s ṭ r a) Physico-Dynamics, dealing with 'causal Energy', 'force', 'forces' of different kinds (now enumerated as sound, light, heat, electricity, various kinds of 'rays', magnetism, etc., all tending to be reduced to and derived from v i ḍ y u ṭ, electricity);[1] (c) (J y o ṭ i s h a) Astronomy, summing up,

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[1] Conflicting views regarding the nature of the atom, or electron, or proton, whether it is only a solid little infinitesimal pellet or projectile, or is merely a wave or system of waves of energy, (a repetition of whether light is corpuscles only or undulations only), may be reconciled thus. The latest western definition of 'matter' (f. i., by Prof. Eddington, *The Nature of the Physical World*, p. 262) is that it is "the embodiment of three related quantities, mass, momentum, and stress." C. E. M. Joad criticises it trenchantly; (*Guide to Modern Thought*, p. 76). Yet it is not *very* far from the Indian view, viz., matter is that which has (ḍ r a v y a, g u ṇ a, k a r m a) substance, (sensuous or sensible) quality, motion. 'Mass' and 'stress' will probably be found to be included in 'substance' (ṭ a m a s, inertia), (see Jeans, *Ibid.*, pp. 66, 96); 'momentum' is 'motion' (r a j a s).

in itself, both the above, so to say, and dealing with the formation and the movements of the 'living' (B r a h m-â n d a s) 'eggs of the Infinite', the orbs of heaven, the globes of the stars, suns, planets, planetoids; their interlinking in system within system, "cycle in epicycle, orb in orb", and their influences, actions, reactions, on one another generally, and on the earth and its inhabitants specially.

These last are the subject-matter of that part of Astronomy which is called (P h a l i ṭ a-J y o ṭ i s h a) Astrology, (what the west calls Astronomy being G a ṇ i ṭ a-J y o ṭ i s h a).[1] This is closely connected with Psychology, on the one hand, and Physiography, Meteorology, etc., on the other. It treats of (y u g a-s), cycles, eons, epochs, ages, periods, of five years, seven years, twelve years, thirty-six years, sixty years, a hundred years, twelve hundred years, thirty-six hundred years, four

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'Quality' (s a ṭ ṭ v a) is not found in the western definition; it also is essential, in the Indian view. A 'this', atom, electron, or proton, cannot be merely 'substance' (projectile, corpuscle, etc.), nor merely 'motion' (wave, undulation, etc.); it must be, or have, both, and also the third.

[1] For 'scientific' defence of 'psychological' Astrology, see C. G. Jung, *The Secret of the Golden Flower*, (pub: 1931), p. 143, and *Modern Man in Search of a Soul* (pub: 1933), p. 240.

thousand three hundred and twenty years, and of mutiples of these, which cyclic periods seem to be related to the axial and orbital revolutions of the planets, the sun, and other heavenly bodies.

With Astro(-nomo-) logy would be connected, as branches, the sciences which describe the nature and the causes of the land-and-sea surfaces and the internal structure and composition of the Earth-globe; of tides, oceanic streams and maelstroms, auroras borealis and australis, the winter-summer-rainy seasons, atmospheric and electric and magnetic currents and disturbances, cyclones and blizzards, (*summūm wa ṭūfān*) simooms and typhoons, excessive rains, droughts, waves of heat and cold, earthquakes, slow as well as sudden depressions and upheavals of long coast-lines and vast mountain-ranges, volcanic eruptions, deluges, sinkings and uprisings of whole continents; of nutations of the earth's axis and of the periodic changes in the earth's other ten or twelve motions, which seem to be the causes of the great cataclysms and of the changes in the positions of the poles, the equator, the tropics, and the frigid-temperate-torrid zones; also of the subtle correlations of the positions of the heavenly bodies with the whole 'psychic' atmosphere (as of the seasons with the physical atmosphere), and their effects upon human life, individual and collective (according to its general psycho-physical constitution), and also

upon the life of the other kingdoms of nature, mineral, vegetable, animal.

It has always to be borne in mind that all things, and therefore all sciences of them, intermingle, overlap, permeate one another, in overt or subtle ways[1]; that if atoms make up worlds, worlds are stored away in atoms[2]; that infinitesimal and infinite are both equally infinite; and that Space, Time, Motion, are relative illusions created by the moods of the mind of the (ḍrashṭā) 'seer', the ego. The microscope, and the two ends of the telescope, and the watching of a rushing railway train from a mountain top and again from near the rails, etc., prove this even to the senses; and the experiences of dreams and of sound slumber prove it to reflection. It is only the predominant feature of anything which sets its name,[3] despite 'all commingling with and containing all'.

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[1] Sarvam sarvaṭra sarvaḍā; (*Bhāgavaṭa* and *Yoga Vāsishtha*); 'All is everywhere, every-when, everyway'. Sarvam sarv-āṭmakam; (*Yoga-bhāshya*); 'all is all-natured; each includes all, or has the properties of all'. "An electron must, in a certain sense at least, occupy the whole of space"; Jeans, *Ibid.*, p. 71. "Man diffuses through space"; Carrel, *Ibid.*, p. 244.

[2] Aṇavo jagaṭām-anṭar-aṇor-anṭar-jaganṭi cha: (*Yoga Vāsishtha*); 'Atoms are in worlds and worlds are in atoms'. [3] Bhūyasā vyapaḍéshah; (*Nyāya* maxim). Vaishéshyāṭ ṭu ṭaḍ-vāḍas-ṭaḍ-vāḍah; (*Brahma-Sūṭra*). 'That which is its most predominant, its most

Under Astronomy, in the large sense, would fall (a) (B h ū - g o l a - v i ḍ y ā) Geology, the history of the formation and life of our

distinguishing, feature—a thing is characterised by it, and is called after it. The peculiarity, the most prominent quality, is the cause of the name.'

Note:—Such classification of sciences as is attempted here, is, of course, only matter of convenient arrangement, for purposes of com-prehen-sion, 'grasping and holding' in mind, and of use, as of furniture in a room, or of books in a library. The suggestion, implied here, is that perhaps a 'genetic' classification, by triads, may be found more convenient and useful, by some minds. Also, some think justifiably that classification is an essential feature of scientific work, being intimately connected with the relations of cause-and-effect, the tracing of which is a main function of science. Otherwise, indeed, in Nature, all is inter-mixed and 'all exists everywhere', even obviously. The rays of luminous bodies intermingle; the sun, imaged in the dewdrop, is in the dewdrop, and the dewdrop is in the luminous aura of the sun; if I am thinking of the north and the south poles, they are in my mind, and my mind in them; the infinite expanse of the heavens, with its countless billions and trillions of stars and quadrillions of miles, is all within each infinitesimal eye that looks at it, and all such eyes are in turn, within that infinite expanse; the wireless radio proves that all sounds, from anywhere and everywhere, are present and can be heard anywhere and everywhere; seemingly the most widely separated stars and

particular planet, said in the *Purāṇas* to be composed of seven (ā v a r a ṇ a - s) concentric layers or shells of the (t a ṭ ṭ v a - s) main kinds and densities of matter, (which broadly correspond also with the different senses),

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planets are perpetually receiving photographs of each other along light-rays ; all the very various tissues and cells of a living body are unified by the blood-plasma ; each vibration of each atom is the effect of an infinity of causes, and, in turn, the cause of an infinity of effects ; each human being is the child of countless numbers of ancestors, and the parent, in potentio, of an equal number, and, if we could only trace all relationships, would be found to be the blood relation of all other existing human beings, through incessant intermarriage and mixture of races. Even literally, all are flesh of the same flesh and Spirit of the same Spirit ; though, at the same time, 'each' elusive 'one' has its own distinctive peculiarity also ; in accord with the indefeasible fact and law of Unity in Multiplicity and Multiplicity in Unity, *Wahdaṭ-ḍar-Kasraṭ* and *Kasraṭ-ḍar-Wahdaṭ*, É k a in A n-é k a and A n-é k a in É k a. Truly, "all things by a law divine, in one another's being mingle"–because they all are ideated by the One Consciousness. That One, universal, all-pervading, all-including Consciousness, makes 'each' 'equal' to, indeed the 'same' as, 'all'. Dr. Alexis Carrel, Nobel Laureate, in his book *Man, the Unknown*, has described this fact of the stretching and intermingling and fusing of 'personalities' or 'individuals', in terms of physical science, in a very fresh and interesting manner; (pp. 242-252).

solid, liquid, luminous, gaseous, etc., or, as sometimes called, lithosphere, hydrosphere, ignisphere, atmosphere, etc.; (b) (Bhū-ṭala-viḍyā), Geography and Physiography, described before; (c) (Vamsha-viḍyā) Biology. This last may be sub-divided into (a) (Maṇi-viḍyā) Mineralogy, for minerals have an incipient 'life' and 'grow'; (b) (Vṛksha-viḍyā) Botany; (c) (Prāṇi-viḍyā) Zoology. Zoology would yield the Sciences of the denizens of (a) the water, (b) the air, (c) the earth. The crown of the last, for us, is (Man-vanṭara-viḍyā) Anthropology.[1]

Another reason for such genetic classification of the sciences is to be found in the very nature of Philosophy as the Science of sciences, the One Science which sums up all the sciences, and assigns to each its proper place in the service of human life. (See A. Herzberg, *The Psychology of Philosophers*, pub: 1929, ch. ii; and J. A. Thomson, *Introduction to Science*, H. U L. Series). We have seen before that there is an indefeasible craving in the human heart to reduce (1) diversity to uniformity, whence science and special powers over natural objects, and (2) all multiplicity to Unity, the Unity of the Self, the Principle of Consciousness, whence infinite power, omnipotence over all, by identification with all; (see p. 34, *supra*).

[1]The Purāṇas deal with five main subjects: Sarga (evolution of the world), Praṭi-sarga (dissolution), Vamsha (genesis of living things), Man-vanṭara (genesis and history of Man in very

In this triad of Biology we may discern the bi- or rather tri-furcation of the 'Original' or rather incessant 'Impetus', into what we may call (a) the Urge or Elan Mechanical, (b) the Elan Vital, (c) the Elan Intellectual, corresponding to (a) (sub-conscious or blind) desire, (b) (un-intelligent or sub-intelligent) action, (c) (intelligent) cognition.[1]

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broad outlines), and V a m s h - ā n u-c h a r i ṭ a (the history of the sub-races of Man). They also deal with five secondary subjects, among them chiefly the special Influxes, A v a - ṭ ā r a - s, of Spiritual, Psychical, Divine Energy, special 'original' impetuses'. The *Iṭihāsa-s* deal with special periods of Human History. For fuller account, see *Kṛṣhṇa, A Study in the Theory of Avaṭāras.* For a great scientist's belief in special 'spiritual influxes', see A. R. Wallace, *Social Environment and Moral Progress.*

[1] Mūla-Prakṛṭi-rūpiṇyāh Samviḍo Jagaḍ-uḍbhavé, prāḍur-bhūṭam Shakṭi-yugmam Prāṇa-Buḍḍhi-aḍhi-ḍaivaṭam ; (*Dèvī Bhāgavaṭa*).

'At the beginning of the world-system, the Primal Consciousness, putting on the veil, the garment, the filmy form, of Root-Matter, Root-Nature, generated two Shakṭi-s, of Vitality and of Intelligence'. The 'mechanical' laws obeyed by (seemingly lifeless) matter would be the primal Shakṭi of Mūla-Prakṛṭi itself. Such seems to be the Indian form of Bergson's views. His 'torpor, instinct, intelligence' would broadly correspond with ṭ a m a s, r a j a s, s a ṭ ṭ v a. (See *The Science of Peace*, p. 186, and *The Science of Social Organisation*, I, 2-4).

Under Anthropology we may distinguish (a) (Chitṭa-viḍyā) Psychology; (b) (Ḍeha-viḍyā) Physiology; (c) (Samāja-Shāsṭra) Sociological History or Historical Sociology, corresponding broadly to the Ego, the Non-Ego,

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It has been said before (p. 92, *supra*) that all forces or forms of (material) Energy seem likely to be resolved into electricity by modern science. Another step is probable, that electricity may be resolved into Universal Prāṇa, Anima Mundi, Vitality, Elan Vital, Mind-Force, Ichchhā-Shakṭi or Kāma-Shakṭi, Omnipotent Desire-Force, Will-Force, Will-to-be (in-separatist-unionist-manifestation), expressing itself in and through Jñāna-Shakṭi, or Buḍḍhi-Shakṭi or Sankalpa-Shakṭi, Imaginative Cognition, Elan Intellectual, and Kriyā-Shakṭi, Action, Elan Mechanical. The last would correspond with or include the physico-chemical forces or energies of material substances, all also ultimately 'imagined', 'ideated', by the Universal Mind. Given a 'Not-I', a 'This', a 'something', ideated positively by the 'I', Time-Space-Motion, ideated negatively by the 'I', do all the rest. A jet of water, issuing from a pipe, under great pressure, becomes harder than a rod of steel; a whirl of wind, by rapidity of motion, becomes an inverted pyramid of water on the ocean, or of sand on the Sahara. Solids may be resolved into liquids, those into gases, those into subtler ethers, and so on, by lessening rapidity (in time) and enlarging sweep (in space) of the motion (of the constituent atoms) of different kinds, waves, undulations, spirals, etc.;

and the Nexus, or Mind, Matter, and (P r ā ṇ a) Life, or Psyche, Physique, and Interplay, or Cognition, Action, and Desire. Correspondences, views, opinions, duties, vary with standpoint.

Thus we come back, full circle, to the principles, noted in connection with the Science

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But always it must be a motion of 'some-*thing*', '*substance*'. The ultimate motion, (wave, undulation, vibration, throb, inbreathing-outbreathing, swelling-shrinking, pushing-pulling, rolling, receding-advancing, electronic or solar-systemic or star-galactic circling) is the motion of the Universal Self, become a pseudo-infinite number of selves or psycho-physiques, of all shapes and sizes and all lengths of life-cycles, dancing round it-Self everlastingly, as symbolised by the *Purāṇas* in Shiva's Ṭ ā n d a v a.

Thus we may see that the Energy which constitutes the Relation between the Self and the Not-Self is naught else than the C h i ṭ ṭ a - b a l a (*Yoga-Bhāshya*, iv. 10) or the K ā m a-S a n k a l p a-S h a k ṭ i (*Mbh.* and *Purāṇas*), the Mind or the Will-and-Imagination which appears between and connects Spirit and Matter. For further considerations as to why and how there is the condition of 'dream' (corresponding to Mind) between the conditions of 'slumber' and 'waking' (corresponding to Spirit and Matter), why and how man has three s h a r ī r a-s, bodies, s ṭ h ū l a, s ū k s h m a, k ā r a ṇ a, physical, astral, causal, or in St. Paul's words, 'body, soul, and spirit', why and how there are three corresponding worlds or planes, and so forth, the reader may, if he so wishes, see *The Science of Peace*, ch. xv.

of the Ego, which are of more intimate interest to us than others; though all are of interest, nearly or distantly, directly or indirectly; and the more our consciousness expands and our faculties extend, the more does that which seemed distant and useless come near and become utilisible—on the Path of Pursuit and Power and self-assertive Egoism, for purposes of selfish enjoyment; and, on the opposite and complementary Path of Renunciation and Peace and self-effacement in Altruistic Universalism, for purposes of philanthropic service.

In History, (a) Chronology is the element of the Time-feature of the negative Condition-aspect of (S h a k ṭ i) Relational Energy[1]; (b) Geography is the Space-feature; (c) Narrative, history proper, the march of events, of the Motion-feature. In the panorama of history proper, again, the triplet visible in the (G a u r ī-K ā l ī S h a k ṭ i, 'Bright-and-Dark Might')

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[1]The positive and negative aspects of the (S h a k ṭ i) Relational Energy, as cause and as condition, are dealt with in the eleventh and twelfth chapters of *The Science of Peace*. S h a k ṭ i, from s h a k, to be able, to 'can', literally means 'might'; 'I *can* or *could* do so; I *may* or *might* do this'. That which 'might' do something, which 'could' do something, is Might, Causal Power, Efficient Cause, Energy, in the positive form; in the negative form, it is that Condition without which nothing 'might' or 'could' be done.

positive Cause-aspect of Energy, which brings about the ever-repeated (a) birth, growth, (b) optimum, maximum, (c) decay and death, of nations, races, civilisations, as of individuals—the triplet visible in the working of this triple Energy or Elan is that of (B r a h m ā) expansive, integrative, emanative, constructive Force, (V i s h ṇ u) preservative, regulative, limitative, protective, balancing, Force, and (S h i v a - R u ḍ r a) 'sleeping', disintegrative, contractive, destructive, indrawing, re-absorbing Force. These three 'gods' represent also the principles of (r a j a s) action, (s a ṭ ṭ v a) cognition, (ṭ a m a s) desire. They are respectively 'married' to (G i r ā-S a r a s v a ṭ ī) the 'goddess' of knowledge, science, learning, wisdom, for action and knowledge are fruitless, useless, mischievous, without each other; to L a k s h m ī, the 'goddess' of action, wealth, splendour, glory; to (G a u r ī-K ā l ī) the 'white-and-black goddess' of loving-hating desire, of health, strength, beauty, and progeny, and also of epidemics, war, and destruction. Thus do the *Purāṇas* indicate the principles of the World-process by anthropomorphic myths, more readily intelligible to 'child'-minds than abstract presentations, and also describe thereby, various concrete facts in nature, which require special commentaries to expound, it seems.

Physiology, we have already noted, is

full of triads. (a) Functional Physiology, (b) Anatomy, (c) Medicine, would be the main subsidiary sciences. Under the last, we may distinguish (a) the Science of Individual Health, Hygiene, Sanitation, Preventive Medicine, Dietetics, Athletics and Gymnastics, Rules for (ḍ i n a -, r ā ṭ r i -, and ṛ ṭ u - c h a r y ā) diurnal, nocturnal, and seasonal routines; (b) the Science of Racial Health, Eugenics, Sex-function, and refined, noble, virtuous Progenition; (c) Pathology, the various Systems of Treatment of Disease, of Curative Medicine, and their reconciliation with each other, in accordance with the principles of the three main types of temperament, 'idiosyncracy', 'diathesis', viz., (k a p h a -, v ā ṭ a -, p i ṭ ṭ a - p r a k ṛ ṭ i - s) phlegmatic, nervous, bilious, temperaments, which correspond with (ṭ a m a s, r a j a s, s a ṭ ṭ v a, or i c h c h h ā, k r i y ā, j ñ ā n a) the man of desire, of action, of knowledge, respectively.

Another triad which might be distinguished under Pathology, would be (a) Disease of Body; (b) Disease of Mind; (c) Disease of Vitality (which connects Body and Mind, makes the Relation between them), neurasthenia, debility, etc. The three would broadly correspond with action, cognition, desire. Of course, no hard and fast divisions are possible, and all three kinds are always intermixed, one predominating. For some diseases of the

mind, various forms of the new psycho-analytic treatment may be helpful. These are the more conscious and intelligent forms of the old 'instinctive' (m a n ṭ r a) 'magical' incantations, exorcisms, etc., and of the religious 'confessions', the purpose of which all also, directly or indirectly, was to purge, unburden, cleanse the soul, of poisonous stuff, and *strengthen* the *mind* and the *will-power* of the sufferer. For acute diseases of the body, drugs, injections, surgical operations, etc., according to the various systems, are useful. For diseases of vitality, decay or 'consumption' of nerve-force or vital-power, nature-cures, simple out-door life, careful dieting, continence, etc., are best.

In the human body, composed of cells, tissues, organs, of many kinds, many systems (skeletal, muscular, digestive or assimilative, respiratory, arterio-venous, glandulo-vascular, endocrinal, nervous, reproductive, dermal, hairy, etc.) and corresponding functions are discernible. All these are probably arrangeable in triplets, which would genetically branch out from one another, and be all traceable to the primary triplet of endoderm, mesoderm, ectoderm. These last three may perhaps be said to correspond broadly to cognition, desire, action, as, more obviously, do the head, the trunk ('heart'), and the limbs (arms and legs, hands and feet).

PSYCHOLOGY.

(Chitta-vidyā, Antah-karana-shāstra, Ādhyātma-shāstra) Psychology naturally divides into (a) The Science of (Jñāna) Cognition; (b) The Science of (Ichchhā) Desire; (c) The Science of (Kriyā) Action. These are the three main functions of the mind (through the body). Since the inter-mixing of mind and body is inextricable, the Physiology of the human body, as the indispensable apparatus of all mental experience, has to be dealt with along Psychology proper. (Shārīraka-shāstra) Psycho-physics includes both.

THE SCIENCE OF COGNITION.

In Cognition we may discern three kinds; (a) of the present fact, i. e., (anu-bhava, ālochana) sensation, and also (pratyaksha) perception and 'intuition'; though it is possible and right to analyse the latter, in one sense, as exceedingly rapid or instantaneous inference and *re*-cognition[1]; (b) of the past fact,

[1]Thus 'I *see* an *elephant*', at once, directly. Yet, a person who has never seen an elephant before, can-*not* say he sees an *elephant*. What he sees is only a two-dimensional picture. He who has seen this kind of mammal before, from different angles, has walked round it, seen it moving legs, trunk, ears, tail—when he sees such a two-dimensional

in (s m ṛ ṭ i) memory, re-cognition, re-collection; (c) of the future fact, in (ā s h ā) expectation, pro-cognition, or pre-cognition, if a new word may be coined.[1] All the processes and moods of the (predominantly) cognitive or intellectual aspect of the mind, attention, (casual or purposive) observation, reflection, consideration, thinking, abstraction, concentration, contemplation, comparison, reminiscence, obliviscence, doubt, belief, certainty, resolve, determination, imagination, design, ideal construction, ideation,

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patch of dark color again, whether head front, or sidewise, in appropriate setting, he *at once infers* that it is an *elephant*. He does this so instantaneously, so (seeming) *im-mediate-ly*, that he says, 'I *see* an *elephant*'. The case of much that is regarded as 'Intuition' is the same. In Indian thought, p r a ṭ i-b h ā and y o g a-j a-j ñ ā n a seem to correspond with 'intuition', 'inspiration', 'stroke of genius', 'brain-wave', 'flash of in-sight'. But it is nowhere implied that a different *kind* of intellectual faculty is concerned; only a much quicker intelligence, more comprehensive and wide-reaching, better oriented, 'front-visioned', highly trained and developed by Yoga-attention. Indeed, the clairvoyant Ṛshi-s are described, in the *Purāṇa-s*, as 'perceiving' the past and the future, as (p r a - ṭ y a k s h a) 'present before their eyes'.

[1] Like pro-'gnos'-tication, the root of which, as of 'know' and 'co-gni-tion', seems to be the Samskṛṭ j ñ ā, to know. Scores of such psychological triads are distinguished in *Praṇava-Vāḍa or The Science of the Sacred Word*.

conception, deliberate excitation, suppression, re-pression, ex-pression, exhibition, inhibition, etc. (all more or less inseparable from and tinged with shades of the moods and processes of the other two aspects, viz., desiderative, emotional, 'feeling', affective, and actional, volitional, conative)—all these seem to be compounds of sensation, memory, and expectation in various degrees. The classification of these moods, processes, or functionings, into (a) the comparatively purely cognitional or intellectual, (b) those more tinged with emotion, (c) those more inclined to volition, would give another triad.

THE ART OF ACCURATE COGNITION.

This 'theoretical' part of the (N y ā y a) Science of Cognition has a 'practical' or 'actional' part, i.e., (Ṭ a r k a) Logic, the Science or rather Art of sifting Truth from Falsehood. The connecting link between the two parts is 'the wish to know', 'desiderative' Curiosity, the ethical Desire to find the True and avoid the False. The cognitive aspect of this desire-feeling is the 'sensing', at first sub-conscious and vague, then more and more clear and conscious, of the Great Truth of the One-ness of all, whence benevolent Justice and philanthropic Beneficence, i.e., Truth in feeling and action; and of its opposition to the Falsehood of egoistic Separateness which blinds the eye and causes

clinging to falsehoods of all sorts that minister to selfish inequities, whence Injustice and Maleficence, i. e. Falsehood in feeling and action. In Saṃskṛt, the 'court of justice', which sifts right from wrong, is called 'n y ā y-ā l a y a', as the system of philosophy which deals with cognition, particularly with logical correct cognition, is called Nyāya-shāsṭra.

The triad of (Nyāya-shāsṭra and Ṭarka-shāsṭra) the Science of Reasoning, Logic, the Art of ascertaining the Truth, is (a) accurate observation of facts or things, (b) correct generalisation or induction as to the relation (principally causal) between two facts or things, by eliminating sources of error, and (c) right inference as to similar relation between other things newly seen to be of the same kind. This triad takes on the well-known forms of (a) (p a ḍ - ā r ṭ h a) concept or notion, (b) (v ā k y - ā r ṭ h a) judgment, (c) (a n u - m ā n a) inference; or, briefly, (a) (p a ḍ a) term, (b) (v ā k y a) proposition, (c) (m ā n a) syllogism.[1] The inductive

[1] P a ḍ a, V ā k y a, M ā n a, are also used as names for Vyākaraṇa, the Science of Words or Language (Grammar, Philology etc., which enables us to fix the precise meanings of 'terms', and use them accurately), Mīmāmsā, the Science of Exegesis (which helps to settle the exact purport of scripture-texts, 'propositions'), and Nyāya, the Science of 'Reasoning', 'leading or conducting argument

generalisation (in the form of one of the premisses) represents the memory of the past; the particular new fact (expressed in the other premiss) stands for the present cognition; the conclusion connects the two and extends them into the expectation of the future.

The Nyāya and Vaishéshika *Sūṭras* deal, very briefly, with much of the subject-matter of Psychology, together with other matters. Later commentaries and compilations elaborate the part of Logic greatly.

Indian Nyāya does not make the distinction between Deductive and Inductive Logic. In deduction, strictly speaking, there appears to be no proper inference, no expectation, no advance from the past and the present to the future, but only axiomatic self-evidence, clear understanding of the present, as in pure mathematics. When it is said that 'A is B, and B is C, therefore A is C', what exactly is meant by 'is'? If exact identity, then A is A only, B is B only, C is C only. A cannot be B, which is patently different from A; nor B, C; nor C, A, ever. If B is only another name for A, and C for B, then syllogistic labor seems rather futile.

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and discussion', (from nī, to lead; the science which teaches how to argue and make 'syllogisms' and draw conclusions without error).

Were it not better to say simply that A has two other names, B and C, also? But if 'is' does not mean pure identity, but introduces something new, then it becomes a case for induction rather deduction. The (a n u - m ā n a) reasoning of Nyāya proceeds by (v y ā p ṭ i - g r a h a) 'pervasive' or inductive generalisation only. Instead of saying, 'A is B', and 'B is C', it says 'A has, or goes with, or is the cause of B', and 'B has, or goes with, or is the cause of C'. The typical example is: (a) 'There is fire on the mountain; (b) Because there is smoke; (c) Wherever there is smoke, there is fire; (d) There is smoke on the mountain; (e) Therefore, there is fire also.' This is inductive reasoning. To give it the 'appearance' of deduction, we have to say: (a) 'The mountain is smoky; (b) The smoky is fiery; (c) Therefore, the mountain is fiery'.

The ordinary Nyāya syllogism has five steps instead of three. The Mīmāmsā school discards two as redundant. The five-step form, so to say, combines induction, i. e., rising from the particular to the general, and deduction, in the sense of descending from the general to the particular. But the two steps omitted by the Mīmāmsakas are necessarily 'understood'. For similar reasons, the (p r a - m ā ṇ a - s) 'means of ascertaining the truth', 'the *measures* of truth', the proofs, are regarded by the Nyāya school as four,

viz., (p r a ṭ y - a k s h a) direct observation, (a n u - m ā n a) inference, (u p a - m ā n a) analogy, and (ā p ṭ a - v ā k y a) the evidence of the 'apt', wise, reliable, the testimony of the trustworthy. Others increase them to eight. Yet others reduce them to the first two only. It is agreed by all, however, that (p r a ṭ y - a k s h a - p a r ā ṇ i p r a m ā ṇ ā n i) all the tests of truth are ultimately based on the first, viz., (p r a ṭ y - a k s h a) direct experience. At the same time, it should be noted particularly, (p r a ṭ y - a k s h a) direct experience does not mean only experience of sense-objects through the senses, whether of the physical body, or of the subtle (s ū k s h m a - s h a r ī r a) 'astral'-body, but also that highest and most certain of all experiences, the awareness of the Self by It-Self, through the mind-body.[1]

A remarkable consequence follows from this undisputed fact. Inference proceeds from some directly observed particulars to some *other similar* particulars, in a conclusion which, at least in possibility, by the very fact of the similarity, is capable of being verified by (p r a ṭ y a k s h a) direct observation, as the first particulars were. But

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[1] Praṭyaksham...shruṭ-ānumānayor-bījam; (*Yoga-Bhāshya*, i. 43; Ṭrayasya ṭaṭ-pūrvikā vṛṭṭih; (*Sān-khya-kārikā*, 30); etc.

Consciousness is always 'My'-consciousness, 'I'-consciousness. It is *Uni-que*. There is nothing else, *No-Other*, like it.
Na Ṭaṭ-samash-ch-ābhy-aḍhikash-cha ḍṛshyaṭé.
(Shvéṭa : Upanishaṭ).
We can *never* cognise an-*other-consciousness.* We can cognise only 'My'- or 'I'-consciousness. Hence, a real *inference* that *others* have souls, are *'selves'*, *like* 'mine', *like* 'me', is not possible; because such an inference is impossible to verify by direct observation. *Other bodies like* 'mine' by all means. They are observable and inferrible. Consciousness, the Self, can be and is cognised, re-cognised, only directly. Hence we 'instinctively', 'intuitively,' directly, cognise and recognise the One and Only Self in 'My'-self-and-body, *as well as* in all other bodies, and behave in accordance with the innate certainty that 'Consciousness', the 'Principle of Consciousness', belongs to, and includes, all bodies. Children, with that 'divine awareness' less dimmed, anthropomorphise even so-called 'inanimate' things. This is not easy to realise at first, because we have become so accustomed to 'separatism', 'other-ness', by a-v i ḍ y ā, 'error'; but a certain amount of persistent meditation on the subject makes it clear.

The method of making sure of each inductive generalisation is that of (a n v a y a and v y a ṭ i r é k a) 'agreement' and 'difference', separately, or together as 'concomitant variation',

'A is always found with or caused by B, and never occurs without it; C possesses A, therefore C will be found to be connected with B also'.

It should be noted that the (v y a p ṭ i - g r a - h a) induction is, in *Nyāya*, the immediate result of a *single* observation, not of many. A succession of observations of many instances helps only to correct errors, if any, in the first observation and the consequent induction. A child, seeing a match struck and a flame leap forth, will at once (sub-consciously) jump to the conclusion and generalise that every similar match, so struck, will produce a flame; and, when it next comes across a match, will proceed to strike it, confidently expecting a spurt of flame. If this does not result, he will be astonished and will enquire of elders, and then learn that this particular match had received a wetting; then his generalisation will become fuller and more accurate, 'a *dry* match, struck on the side of a *dry* match-box, produces flame.'

The *Nyāya* explanation, of generalisation from one single observation, is this: When we cognise any (v i s h é s h a) 'particular' object and its qualities, we simultaneously cognise the 'common' (s ā m ā n y a or j ā ṭ i) 'genus', 'same-ness', which is inseparably connected with each of the 'particulars' included in or covered by it, by means of, or because of,

(s a m-a v-ā y a) 'in-her-ence' in it. The Vedānṭa explanation of this 'inherent genus' would be that the Infinite One inheres in each particular one, and gives it a pseudo-infinite generality, which is expressible by the affix (ṭ ā or ṭ v a) 'ness'. Hence, 'as one so all', 'as here so every-where', 'as once so always'. This is the element of 'law'.

Biological 'variations', 'mutations', 'acci-dents', 'sports'; physico-chemical 'electronic jumps from one orbit to another'; historical 'human emigrations' and invasions and colo-nisations; astronomical 'planets and stars becoming dis-tract-ed from their accustomed courses and at-tract-ed into other systems'; sexless and sexual 'reproduction' by fission or gemmation or copulation; and the pre-dominating stimulation and development of some particular 'gene', out of the many present in the seed, at the moment of fertilisation (whence 'mutation')—all such are 'law-less-nesses.' They are introduced by 'finite *ones*', '*other* particulars', the progeny of the Principle of Multiplicity which is inseparably included in the Primal Unity: (E k a h A h a m B a h u s y ā m) 'May I, the One, become Many'. In and by itself, each 'one' particular, in-divid-uum, in-divid-ual, (seemingly in-divis-ible, by imitation of the One Self) goes on multiplying itself pseudo-infinitely, until and except as limited, checked, contradicted, defeated, killed

by 'other' particulars; witness the pseudo-infinite reproduction and projection of radiations, vibrations, reproductions of animate and (comparatively) inanimate things of all sorts, shapes, sizes, minutest to vastest, repetitions, echoes, pictures, of sights as proved by photography, of sounds as proved by phonography and broad-casting, and presumably of all the other objects of all the other actual and possible senses, similarly.

Thus we see that repeated observations only help to make the generalisations more precise, within the limits of given time-place-circumstance; whence it follows that in other times-places-circumstances, the same generalisations may not hold true. If it were possible strictly and finally to *isolate* facts, things, events, then a generalisation, as regards the relation between two such, might be always indefeasibly true. But we have seen before that nothing can be really isolated. We have also seen that *all* and *every change*, all and every action, whatsoever, means 'dis-order', 'breach of law', and that the inevitability of the contrary balancing change and re-action means *necessary* 'order' and unavoidable 'law'. Thus only are order and dis-order, mechanism and vitalism, mechanical necessity and capricious free-will, determinism and libertarianism, reconcilable—by the 'Auto-matism' of the Logion.

The Science or Art of True Cognising and Thinking necessarily includes methods for avoiding (h é ṭ u - ā b h ā s a) Fallacious and False observation and inference.

From the standpoint of (V é ḍ - ā n ṭ a) 'Final Knowledge', the Ultimate and (K é v a - l a) 'Sole' and On(e)ly Truth and Reality as well as Ideality is the (S ā r v i k a or S a r v a - m a y a) Universal, (P a r a m a) Supreme, (N i r - v i s h é s h a) Absolute, (S a r v - ā ṭ ī ṭ a) 'All-transcending', Transcendental, yet also (V i - b h u) 'All-pervading', Immanent Self. In this Self, all the Relative Truths and Falsehoods, that are dealt with by ordinary logic, for the purposes of the daily affairs, the (v y - a v a - h ā r a) 'trans-actions', the business, of limited experiential life, live and move and have their being as Recognised Illusion. This Act-ual and fact-ual Illusion synthesises all these truths and falsehoods by mutual abolition, in varying times, places, circumstances.

Metaphysical considerations regarding various aspects of cognition-reflection (as also of desire-emotion and volition-action), the nature and kinds of senses and sensations, the nature and meaning of memory, the nature of Mind (Soul), as distinguishable from the Self or Spirit, on the one hand, and Not-Self or Matter (body), on the other, the relation between 'mind' and 'body' and between the individual self and its

several inner and outer or subtler sheaths or bodies, the nature and kinds of the several states of consciousness, waking, dreaming, and slumberous (which would include the various kinds of sub-and supra-consciousness or unconsciousness) etc., together with considerations as to the 'why' of all these, are endeavoured to be dealt with more fully elsewhere.[1]

[1] In *The Science of Peace* principally.

CHAPTER VI

THE SCIENCE OF DESIRE

The next department of Psychology is the Science of Desire. The triad of the degrees of Desire, as we ordinarily know it, may be said to be (a) simple elementary Wish, primarily for food, (b) Emotion, (c) 'complex' Sentiment; as that of Cognition, (a) Sensation-Perception, (b) Memory-Expectation, (c) Thought-Imagination; and of Action, (a) simple motile Volition or Conation, (b) Movement-series, (c) Planned Activity, Organised Enterprise, Systematic Campaign or Course of Action.

But what is the nature, the meaning, of Desire? Of course, cognition, desire, action, are elemental experiences, and cannot be analysed into anything simpler. Yet an effort has already been made to reduce them into terms of Self and Not-Self.[1] It may be developed here a little further.

The Infinite Self, having (illusorily) made itself Finite, out of (Līlā-Avidyā) Wilful Playful Forgetfulness, loses Its inherent Omniscience, Omni-potence, Omni-presence; and then, as individual self identified with finite body, tries ('desires') to recover its Infinity

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[1] Pp. 70-71 *supra*.

and appurtenant attributes, by 'encompassing', step after step, 'successively', all experiences, all science, all 'knowledge' (omni-science) of all objects; and also all 'action', all sorts of movements and presence everywhere (omni-presence, 'I' am 'this' and 'this', endlessly); and thereby prove itself possessed of all power, all potency (omni-potence) to fulfil all its 'desire'.[1] The feeling of its (Self-imposed) smallness, the drag and drive towards (its Self-lost) greatness —this feel of defect, lack, want, this sense of lessness, smallness, this ache of 'inferiority', this longing for and hope of the joy, salve, salva-tion, con-*sola*-tion, of 'superiority'—this is the significance of, and appears as the state

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[1] Even after putting off one 'this' to take on another 'this', the self still retains ownership, potency, latency, seed-germ, v ā s a n ā, s a m s k ā r a, 'id', or 'gene', of each and every former (and also future) 'this'; witness the fact of recapitulation or palingeny by the fœtus in the womb, and of the power of re-collecting long-past experiences, and also becoming so absorbed in them as to '*live* them over again' and *feel* all the emotions of them freshly. The Supra-conscious Omniscient Memory of the Supreme Self, Chiṭih (from c h i, to gather) is the eternal 'store-house' where all experiences, all things, are preserved everlastingly (in seed-form). The sproutings, bran-chings, leafings, flowerings, and re-seedings, take place periodically, perpetually, endlessly (and illusorily).

of mind which we call, Desire. To feel a lack, a want, is to desire to fill it. Pain is the feeling of smallness, of lessness, either by becoming smaller, lesser, than I myself was before, by loss of something which I had, or by seeming smaller, lesser, in comparison with another. The feeling of the removal of such smallness, the feeling of comparative greatness, moreness, is the feeling of Pleasure. Physiologically too, pain generally goes with contraction, pleasure with expansion.

N-ālpé sukham asṭi, Bhūmā éva sukham ;
Yaṭra n-ānyaṭ pashyaṭi sa Bhūmā.
(Chhānḍogya Upanishaṭ).

"There is no joy in the small ; greatness is happiness ; the greatest Greatness, beyond compare, non-relative, Ab-sol-ute, is the seeing that there is No-Other than I". That is the ultimate con-*sola*-tion, (K a i v a l y a m) soleness, 'I alone (all-one) is (or) am'.[1]

[1]This state, which the advanced soul welcomes as the 'Great Peace', is reflected and inverted in the fact that old persons, not advanced in soul, not resigned and resigning, feel painfully and plaintively that they are 'left alone', 'lonely' ; and, further down the scale of life, disabled and dying animals instinctively creep away from their companions into 'solitudes'. The ascetic of high soul, his life-duties done, deliberately retires from and renounces the world, but continues to wish it well, while his body lasts.

The final surcease of Pain, and gain of Infinite Pleasure, is in the realisation that I 'is' and 'am' the Greatest, or, rather, the only Great, the One, Supreme and Universal Self; that 'I al-*one* am'; that there is None-Else to hinder Me, My Free-will and Play.[1] But this Pleasure is no longer Pleasure; it is transformed into the Bliss of Peace which includes and connects and abolishes both the Pain and the Pleasure into which it was broken up by Playfulness.

When sleeping static Desire-Energy awakens and becomes dynamic, it forthwith developes two poles, positive and negative, plus and minus, love and hate. When these two run into each other, it again becomes dormant. When Pain disappears, Pleasure disappears also. Both merge into Peace. Even so, Truth and Falsehood merge into and disappear in Illusion; Beauty and Ugliness into Imaginative Artistic Skill; Love and Hate into

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[1] The inverse picture of this is supplied by the well-known lines, which the poet Cowper has put in the mouth of the marooned sailor,

I am monarch of all I survey,
My right there is none to dispute.

But the sailor very soon got thoroughly disillusioned and very miserable with his 'mon-archism', because it was based on his very finite, frail, other-dependent body of matter, and was not the 'mon-ism' of the Infinite Self-dependent Spirit.

non-part-ial In-differ-ence; Egoism and Altruism into Universalism; Good and Evil deeds, with their respectively consequent inescapable reward and punishment, into Play, Drama, Make-believe; Laughs and Sobs are stilled in Slumber. Pending such Peace, the life of the individual self is one perpetual round of pains and pleasures, defeats and satisfactions of Desire.[1]

The workings of Desire are interwoven, and also alternate in rotation, with those of Cognition and Action, the functionings of 'head' and 'limbs'; Desire—to remove pain, fill want, convert lessness into moreness, secure pleasure, by means of knowledge and action—is the motive power, the energy, the potency, the 'heart', that vitalises both, and keeps all living things and therefore all the World-process going.[2]

[1] Sukhasy-ānanṭaram ḍuhkham duhkhasy-ānanṭaram sukham; chakra-vaṭ parivarṭéṭé sukha-ḍuhkhé niranṭaram; "After pleasure comes pain, after pain pleasure; as the two halves of a wheel, as night and day, do the two rotate incessantly." The compensating and balancing reactions and conditions are brought about by the self from within itself, and therefore unfailingly, sooner or later, by cyclic law.

[2] The three guṇas, saṭṭva-rajas-ṭamas, the principles of cognition-action-desire or jñāna-kriyā-ichchhā, are inseparable, though distinguishable; and each one predominates at a time, turn by turn;

Ḍuḥkhāṭ jijñāsā. (Sānkhya).
Sarvam api jñānam karma-param.
(Mimāmsā).
Ṛṭé Aṭma-jñānāṭ. (Veḍānṭa).
Sarvāsh-chéshṭāh manushyāṇām āhārasya-iva siḍḍhayé. (*Mahā-bhāraṭa*)

"Pain evokes wish to know cause and remedy; all knowledge subserves action, directly or indirectly; except Self-knowledge which is the one End-in-it-Self; all activities of human beings aim but to secure nourishment, 'material' as well 'psychical' and 'spiritual' bread, food for body, soul, and spirit.

This pair of pain-pleasure, which is the heart-throb of desire, may well be regarded as more intimate, interesting, important to us than any other pair. The relativity, the mutual dependence, of the two is obvious. All things are proven by their opposites. *Omnis determinatio est negatio*. Because of the duad of pleasure-pain, desire becomes dual, sub-divides into two kinds. The object which causes pleasure, creates attraction, Like, Love, desire to bring closer, to foster. That which causes pain creates repulsion, dislike, Hate, desire to thrust away, to destroy. The connecting third, the counterpart of Peace, may

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Gīṭā and *Sānkhya-kārikā.* The human being is an organic psycho-physical, spirituo-material, whole, and functions as such.

be said to be In-differ-ence, Non-difference, 'seeing all alike'. This however, in the life of the individual, has its own various comparative grades and shades, negative uninterestedness, positive (m o h a) perplexed indecision mixed with fear, neutrality (hanging between the 'benevolent' and the 'malevolent' conditions, ready to incline to either for slight cause), impartiality, positive watchful justness, aan so on.

It may perhaps be well to go back a little here, to be able to go forward with greater clearness and fullness of thought.

The Nature of the World-process is an (Illusory) dual cyclic Rhythm of (v i k ā s a - s a n k o c h a) 'expansion-contraction', (s h v ā-s a - p r a s h v ā s a) 'inbreathing-outbreathing', in perpetual (b h r a m a) 'illusion and rotation'. Spirit (apparently) descends into Matter; and then re-ascends out of it. The Infinite, Eternal, Universal, Impersonal Self (seemingly) becomes the ever-finite, incarnating-discarnating, personal, individual self; and then re-becomes It-Self. God, the Ideator and Creator, (as it were) forgets and imagines Himself into countless creatures, and among them 'man'; and 'man' remembers himself gradually into God again. Hence, Cognition is dual; first (A-v i ḍ y ā) the False, erroneous, 'cunning', 'male-scient' belief that 'I am this body'; then (V i ḍ y ā) the True, 'wise', 'bene-scient', convic-

tion that 'I am not this body, but am I al(l)-one'. Side by side, Desire is double ; first (A-s h u b h a) the Wrong, 'impure', 'male-volent', selfish or egoist craving, 'Everything for me, for the I that am this body, more than for others' ; and then (S h u b h a) the Right, pure, 'bene-volent', unselfish or altruist wish and will, 'Everything for others, who also are I, more than for me'. Accordingly, Action is also two-fold ; first (P â p a or A - ḍ h a r m a) Evil, vicious, 'male-ficent', sinful work, 'Make others subserve my ends, deprive others to fill myself' ; and then (P u ṇ y a or Ḍ h a r m a) Good, virtuous, 'bene-ficent', meritorious deed, 'Make myself serve others, deprive myself to comfort others'.

On the Path of forward Pursuit, the Arc of Descent, False Cognition, Wrong Desire, Evil Action, which constitute the tripler 'oiginal sin', predominate more and more. On the path of inward Return, the Arc of Ascent, the opposites, which constitute the triple 'final salvation', prevail increasingly. Only increasingly, more and more, never wholly. The two terms of each pair, as also all three pairs, are inseparable utterly. If either vanishes, the other disappears too ; as the two halves of a see-saw, the two scales of a balance. Cut away one, the other ceases to function, also. The fundamental cause of what the psycho-analysts call 'ambivalence', loving and hating at the same time,

is to be found in this fact and law of (Ḍ v a m - Ḍ v a m) dual Polarity, which is at the heart of the Word-process.[1]

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[1] The full significance of this 'polarity', in reference to emotion, is that human beings (a) love and hate the same object simultaneously, and also (b) love some and hate other objects, at the same time. But the psycho-analysts seem to stress (a) only; and many fiction-writers have latterly been running the theme to death, trying to describe minutely the fierce gusts of alternate love and hate between the same pair of man and woman. See, e.g., the chapters on the invasion of literature by the '*new* psychology,' in Joad, *Ibid.*, and other books on psycho-analysis.

So far as the present writer knows, psycho-analysts have not explained the *why* of this 'ambi-valence'. Following their doyen and master, Freud, they have not cared to study the '*old* psychology' and philosophy. Freud admits, in his recent *Autobiography*, that he did not do so until very late in life, (whence many modifications of his views). Psycho-analysis pervades the intellectual atmosphere of the human world at this time as completely as Socialism. The present writer has attempted to deal with the strong and the weak points of the latter, in his book, *Ancient verses Modern Scientific Socialism.* The merits and demerits of the former he has endeavoured to discuss in another booklet, now ready for the press, and to be entitled *Ancient Psycho-Synthesis versus Modern Psycho-Analysis.* In the meanwhile, it may be noted that the plain reason, for the psycho-analysts' ambi-valence (a) is that a predominantly *egoist*

(A-vidyā) the primal False Cognition, error, 'nescience', or better, 'male-science', gives rise at once to (Asmi-tā) 'I-am-ness', the sense, feeling, consciousness that 'I am *an* individual', *separate* from yet *among* other

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person *loves* another because of those aspects of that other which are *non-egoist*, amenable, submissive, and minister to the former person's selfish desires; and *hates* that other for the *opposite* aspects. Now it so happens that, in the present phase of human evolution, intellectuality plus *carnal egoism* are more diligently cultivated and strongly developed than moral and *spiritual affectionate* emotion and altruism. Hence, insufficiency of subservience and surrender, and plenitude of demand for carnal submission, on both sides; and consequent perpetually recurrent overpowering of the urge-to-love by the impulse-to-hate. In other words, persons 'lust' after one another's bodies, rather than 'love' each other's souls; indeed, many have no need for any 'silly soul-stuff' at all. Marriage of man and woman can be happy only when there is a little more submission in any one of the two partners; when there is a due 'division, of labor' within the home, and labor outside the home; when the two regard and feel each other as complementary *halves of one*, and each sincerely thinks the other 'the better half'; when the two do *not* talk as two *separate equals*, but each feels the other to be, and behaves as if the other were, better than, and superior to, oneself. Life is patently a paradox. Recognise the *why* of the paradox and it ceases to worry.

individuals or persons; not wholly separable from them, but always interdependent with them, unable to exist without them, related to them in multifarious ways; an individual *in* a group, community, society, (l o k a) world; an 'individual', but also a 'social'.

As the (j ī v a) 'living soul', (p u r u-s h a) 'sleeper in a form', 'person' (Lat. *persona*, a mask), proceeds further and further on the Path of Pursuit, enters and merges and soaks more and more into the body, identifies itself more and more closely with the 'flesh', this sense of separatist personality, and related triple 'original sin', all become stronger and stronger, worse and worse. The correspondingly reverse process, with an ever-growing sense of 'unionist individuality', i. e. 'universality', and related triple 'final salvation', takes place on the Path of Renunciation.[1] This

[1] It has been said before (pp. 72-74) that the Supreme Self is the only Absolutely True, Beautiful, (i. e. Desirable), Good; and that all the facts, objects, deeds, of limited life are only relatively so. This means that that Self may equally well be described as Absolutely False, Ugly, Evil—for all contradictions are in it. It also means that each and every view is true, each and every form beautiful, each and every act good, relatively, comparatively, from one standpoint; and is the very opposite, i. e., false, ugly, bad, from another or opposite standpoint, by turns, in the appropriate time-place-circumstance;

process goes on until mergence, into the (Sushupti of Pralaya) 'Slumber of Dissolution', of the (various dense and subtle sheaths of the) individual; and the 'slumber' lasts up to the moment of 'awaking' in a new incarnation, on a higher level, perhaps in a

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because, patently, the Supreme Self entertains, puts on, does, and then discards, puts off, repudiates, counteracts, each and all. Brahm-aiva sarvāṇi nāmāni, rūpāṇi, karmāṇi, bibharti ; (*Bṛhad. Upan* :). Crawling creeping flying insects of monstrous forms, tarantula, scorpion, centipede, crocodile, shark, octopus, deep-sea nightmares, the extinct saurians, and their doings—all must surely seem true and beautiful and good at first, (though the opposite later), to the One Principle of all Life; otherwise why should It put them on, (though off later) ? And perhaps, at present, on this 'sphere of sorrows', they seem more beautiful than Rāma and Sīṭā, Kṛshṇa and Rukmiṇī, Nala and Ḍamayanṭī, Apollo and Venus, Mars and Minerva, Hercules and Hebe, Adonis and Helen—for these are very rare, and those so abounding ! Perhaps it was and will again be otherwise on this earth ; and is otherwise, even now, on other orbs of heaven. In any case all sorts possible of forms are being put on and put off ; therefore all necessarily appear good and bad by turns. Also, what appears good, beautiful, true, to one self, from one standpoint, appears the very opposite, to another, from another standpoint, at the same time. Thus too is God's Nature's ambivalent Neutralisation, compensating Balance, Equi-libration, always maintained.

new world-system; with 'dreams', 'heavens' and 'hells', 'paradises' and 'purgatories', positively pleasure-ful and pain-ful respectively, in between. The same process takes place in larger and larger 'individuals', 'entities', Brahmā-s, world-systems; first, long ages of evolving cosmos, then equally long eons of in-volving disappearance into chaos, for vast periods of time (vast as judged from the human standpoint), till the hour, for the re-awakening into a new cosmos, strikes again.

Generally speaking, in broad outlines, though with variations in details, this dual process of (Pra-vṛṭṭi and Ni-vṛṭṭi) Out-turn and Re-turn, E-volu-tion and In-volution, which together make (Anu-vṛṭṭi) 'turning round and round', 're-volu-tion', is going on ever, everywhere, on all scales; in each life in each body of each individual; in small and great series of incarnations of each individual; in masses of lives, as of sub-races, races, species, genera, families, orders, phyla, kingdoms, planets, solar systems, star-galaxies.

Rooted in the (Asmi-ṭā) individualisation of the ego which is involved in this Process, Desire may be said to have three degrees or stages: (a) (Syām) 'May I be', 'May I continue to exist always'; (b) (Bahu syām) 'May I be much and more'; (c) (Bahu-ḍhā syām) 'May I become many', 'May I exist in many forms', 'May I multiply'. The names,

given to these, in the *Upanishaṭs*, are: (a) (Loka-ishaṇā) 'craving to be in a world', seeking for 'a local habitation and a name'; (b) (Viṭta-ishaṇā) 'longing for property, possessions'; (c) (Ḍāra-suṭa-ishaṇā) 'urge for spouse and progeny, for a family'. These are the three primary fundamental 'instincts',[1] as they are usually called, of self-

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[1] The word 'instinct' is used, in English, in various senses. A dog instinctively likes one person and dislikes another; ducklings take to water instinctively; fledglings fly by instinct; cat and dog hate each other by instinct; animals find their way in unknown, difficult, and dangerous places, or in the dark, by instinct; fishes, insects, birds, beasts, of different species, construct nests, burrows, warrens, runs, dams, hives, termitaries, of many kinds, by instinct; we have instincts of hunger, sex, reproduction, pugnacity, flight, curiosity, rivalry, laughter, gregariousness, anger, etc.; also of religion. In short, animals and men are said to *know* by instinct (whether another is friend or foe, where danger lies, etc.); to *desire* by instinct (food, mate, things of sorts, etc.) and feel *emotions* by instinct (fear, jealousy, etc.); to *act* by instinct (run, attack, hit back, find a way, construct nests, etc.). One western writer distinguishes twenty 'instincts'; two, thirty each; one, fifty; another, one hundred and ten: (*Enc. Brit*:, 14th. edn., art. 'Emotions'). That is to say, every power, every faculty, every capacity, is called an 'instinct'.

The word 'intuition' (pp. 106, 107, *supra*) is

preservation, self-augmentation (or expansion), and self-multiplication. In other words, hunger, acquisitiveness, sex. They are the (p a r v a - s) successive 'joints', 'phalanges', 'shoots', bran-

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confined, in English, to human beings. They are said to *know* by 'intuition', and to *act* by it also; not to desire by intuition. Some thinkers of the west, like Bergson, not only distinguish, but see antagonism, between (a) 'intuition' and (b) 'intellect', 'intelligence', or 'reason'. Others, like Spinoza, regard 'intuition' as only the highest kind of knowledge; in gradation with, not opposition to, scientific reasoned knowledge. "At the highest stage, human knowledge rises to the comprehension of the whole universe as one interconnected self-dependent system, a complete pattern, so to say, of which the laws discovered at the second stage are the continuous single strands:" (*Enc. Brit.*, art. 'Intuition'). This is almost an expanded translation of the Yoga-aphorism, "Prāṭibhāḍ vā sarvam". Bergson's thought would accord with Veḍānṭa and Yoga to this extent that the 'higher knowledge', through intuition, is more certain, more comprehensive, than, and often corrective of, the 'lower knowledge' through intellect and reasoning. But, on the other hand, when the 'intuitive supra-intellectual knowledge' is not quite clear, it has to be tested by intellectual reasoning, even as the 'sensuous or infra-intellectual intuition' or perception has to be, now and then.

At the same time, Bergson also occasionally approaches close to Veḍānṭa and Yoga, as when he says: "It is to the very inwardness of life that intuition

ches, specific extensions, of Desire, in which (A s m i - ṭ ā) 'ego-ism' manifests. Each succeeding 'phalange' grows out of the preceding. The second, for 'inheritable property', may be

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leads us—by intuition I mean instinct that has become disinterested, self-conscious, capable of reflecting upon its object and enlarging it indefinitely"; and again, "Intuition, if it could be prolonged beyond a few instants, would not only make the philosopher agree with his own thought, but also all philosophers with each other"; *Creative Evolution*, pp. 186, 252. But such approaches, some more some less close, to Veḍānṭa-Yoga, are to be found in most of the 'idealist' systems of philosophy of the west. We have noted this before, pp. 86-87.

We have also observed before (p. 107), that Veḍānṭa and Yoga do not seem to recognise any *fourth* kind of mental or supramental functioning, other than the three, viz., cognition, desire, action. And each of these three is unique, or of one kind. Whatever divisions, sub-divisions, differences, there may be distinguished under each, are made by the differences in the objects, and by the in-and-out weavings and complications (whence 'complexes'), of the three functions, with each other, and around the objects. (See, e.g. *Yoga-sūṭra* and *Bhāshya*, i. 39, 45). More: the a n ṭ a h-k a r a ṇ a, 'inner organ', is one only, though triple in function. Ṭaṭ sarvam manah éva; (*Bṛhaḍ: Upan*:) But, of course, this 'inner organ', chiṭṭa, which is practically the jīva or soul itself, requires and uses different organs for dealing

regarded as the 'relating link' between the other two. All three intensify, as egoist individuality and intelligence strengthen; and *vice versa*.

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with different sorts of objects; as the ear for sounds; the eye for sights; a certain part of the brain for thinking generally, and special parts or lobes of it for special kinds of work, (which phrenology, and now more precise and methodical work on 'the localisation of functions in the brain' by specialists, have tried and are trying to determine). Yoga-disciplines are intended to develope such latent subtle organs and bring about extensions of faculty and powers. For the metaphysical Vision of the Universal Self, the understanding of Veḍānṭa, by strengthening and steadying the power of introspection (praṭyak-chéṭanā) the *Mundaka Upanishaṭ* hints that shiro-vraṭa, 'discipline of the head', i.e., of the brain and the spinal cord, by certain yoga-exercises, is necessary. The *Ḍévī-Bhāgavaṭa* (XI. viii, ix) gives hints as to the nature of those exercises; and the *Yoga-Vāsishtha* (Nirvāṇa-prakaraṇa, Pūrvārḍha, chs. 80-82) and various works on *Ṭanṭra* give somewhat different accounts of the Kundalinī-Shakṭi. But these matters are best and most safely learnt direct from some living venerable loved and trusted teacher who has practical experience. The available books on Yoga, and the *Tanṭras*, *Purāṇas*, *Veḍas*, where they speak of these things, do so in veiled language, and use symbolical names (such as 'lake', plain', 'hill', 'lotus', 'sky', etc.), for different parts of the brain and of the cerebro-spinal and sympathetic nervous systems, ganglia, plexuses, etc. Without proper interpretation, the texts seem meaningless puzzles.

All three are secretive, because of the selfishness, and consequent jealousies, antagonisms, and need to be on guard oneself and to

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In the sense of 'immediate knowledge' of an object, a fact, a law, a principle, without the mediation of step-by-step pedestrian reasoning, 'intuition' may well be said to be 'instinct', i.e., 'instinctual' knowledge, on a higher level, and of subtle and finer objects. Bergson has well said that "Instinct is sympathy" (Ibid, p. 186). The psycho-analysts seem to have coined an almost better word, 'empathy'. Sym-pathy means 'feeling-with'; em-pathy means 'feeling-into'. A mother knows or feels instinctively, or 'intuites', which part of her crying baby's body is in pain. The Yoga definition of samāḍhi is, "intent and intense concentration and contemplation leading to raptness in the object, 'absorption' in it, with absence, *as it were*, (not quite, not complete, not actual loss) of self-consciousness"; (*Yoga-sūṭra*, iii. 3). Compare the English expressions, 'he was lost in thought', 'he forgot himself', 'he lost all thought or sense of himself'. This is what is meant by 'seeing with the other's eyes', 'getting into his skin'; and for this, 'sympathy' is needed as preliminary to 'empathy'.

Acting on or being guided by instinct or intuition is being governed by the *knowledge* yielded by them. To regard every faculty or power as an 'instinct', is to create a synonymn rather uselessly, even confusingly. It may then be well, perhaps, to confine these two words to higher and lower 'immediate' knowledge, respectively; 'immediate', because, even if there are intervening steps, which

circumvent or attack others, which are inevitably involved. Absence of secretiveness in respect of these, means great trust between the persons concerned.

'reasoning' could see only one after another, slowly, the 'supra-conscious' or 'sub-conscious' part of the ego or mind sees them all at a glance, at once. But long-established popular usage will scarcely allow of this, in the case of 'instinct'. Also, etymologically, 'instinct' (Lat. *instinguere*, to instigate) fits it more with 'desire' than 'cognition'.

Instinct and intuition may be regarded as 'participation mystique', (but not 'mysterious', any more than anything else), as 'sharing', (by 'joint ownership', though holding exceedingly small shares), by the individual self, in the total knowledge stored up in the sub- or supra-consciousness of a 'group-soul', sūṭr-āṭmā, 'oversoul', all ultimately stored in Omniscience. Some modern western writers seem to prefer to describe this group-soul or over-soul as the "racial unconscious, storing up in itself the experience of one or two million years" (C. G. Jung).

The particular highest 'Intuition' referred to in the text (p. 113 *supra*), is unique, as said. It is the immediate cognition, or rather awareness of the Self by the Self, eternal Self-consciousness. It dawns dimly in the human being when he has advanced to the appropriate stage in evolution; and, after that, it remains present in the background, perpetually, even when he is conscious of other objects, 'not-selves'. Thus, "Animals know and desire and

The aspects and names of this primal Desire are many: (k ā m a) eros, libido (in the general sense of all 'desire', not only sexual); (ṭ ṛ s h ṇ ā) 'thirst'; (b u b h ū s h ā) 'will-to-be', 'will-to-live'; (b u b h u k s h ā) 'hunger,' appetite, 'will-to-enjoy', 'will-to-power'; (é s h a ṇ ā) 'wishing', 'seeking', drive, urge, élan, impulse; (ū r m i) hormé, instinct; (v ā s a n ā)

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act; but man not only knows, desires, acts, but also knows, is aware, that he knows, desires, acts"; (*Aiṭaréya Brāhmaṇa*). When he comes to the turning-point in the samsāra-chakra, the 'world-wheel', 'cycling circling system', he realises the Self as running like a sūṭra, subtle thread, through, and holding together, all knowings, wishings, doings, as being the Sākshī, Upa-ḍrashṭā, Praṭi-samvéḍī, Praṭyay-ānupashyah, Anu-vyavasāyī, Silent Witness, Spectator, Supervisor, mirror-like Reflector, Co-efficient Associate Energiser, Apperceiver, in the terms of the several systems of Indian philosophy, which are, all exponents of only various aspects, all supplementary to one another, all parts of one science, philosophy, system. Apperception seems the best available word in English for this 'knowing that we know'.

All 'intuitions', other than this unique Intuition, may be regarded as the quick dippings, so to say, of the small self in the Great Self's Omniscience. In the deepest sense, of course, all the life of every part is but an infinitesimal part of the One Life of the Whole, the Universal Self.

Another use of the word 'intuition', in the sense of 'conscience', will be dealt with later.

'pervading purpose', 'ruling' passion; (ā-shaya) 'sleeping tendency', 'dormant intention', tension, innate disposition', sub-conscious 'inherent' proclivity, craving; (abhi-nivésha), 'clinging' tenacity, longing, stubborn inclination; and so on.

All these are only aspects or parts of the Primal Dual (Gaurī-Kālī Shakti, Māyā, Avidyā-vidyā, Kāma-Nishkāma, Rāga-Virāga, Bubhukshā-Mumukshā) Creative-Destructive Might, Asserting-Denying Illusion, Error-Wisdom, Relish-Surfeit, Zest-Fatigue, Wakefulness-Sleep, Eros (Arbitrary Desire) and Ant(i)-eros (Contrary Desire, or Thanatos, Death, or Ananke, Necessity, Fate, Doom).

Ordinarily, the three graded aspects or degrees mentioned before, also the many names given in the para before the last, are connected with the separatist egoist half of Desire. But they may be regarded as inseparably connected with the unitist altruist half of it also; though in an inverted sense; because, as said before, if egoism were abolished wholly, so would be altruism too. 'A person', 'an individual', cannot be an altruist unless he retains a modicum of egoism and so continues to live in a body. We have seen that if sin forges fetters of iron for the soul, merit also manufactures equally binding chains, though of gold. If (pāpa) sin means borrowing first and

repaying afterwards, pleasure now and pain later; (puṇya) merit means lending now and recovering later, pain first and pleasure afterwards. This (sa-kāma puṇya) 'meritorious virtuous deed done with wish for reward here or hereafter', is different from (nish-kāma karma) action performed as du-ty, something due, with wish only to pay off and close accounts. From the transcendental standpoint of the Supreme, egoism and altruism, 'will-to-live' and 'will-to-die', are both equally 'will' or 'desire'; are working simultaneously in complex ways, in individuals as well as groups; and are making each other possible, while also neutralising, balancing, effacing each other, like the two terms of every other pair of opposites. The biological fact of metabolism, as including anabolism and katabolism, of 'necro-bio-sis' (not merely in the sense of degeneration of living tissue, but) in the sense of the cells and tissues of an organism dying and being replaced by living ones, so that the organism is living and dying at the same time—this biological fact arises out of the metaphysical fact.

(a-i) The simplest physical 'will-to-be', 'wish-to-live', manifests as 'hunger' for physical food, and 'ambition' for the resulting bodily vitality, health, strength; also desire for immediate subsidiaries, the other 'necessaries of life', shelter, clothing, implements, etc. Each in-

dividual 'hungers' for these 'necessaries' for himself. But each 'individual' wishes to exist, has to exist, among other individuals; is not only an 'individual,' but perforce also a 'social'; not only an egoist, but also necessarily an altruist. Hence there is a conflict of 'hungers', and also an adjustment between them. This is brought about by the interdependence of all the members of the group, and the consequent simultaneous operation of these two opposite instincts, mainly; while the other two (of acquisitiveness and sex, 'will-to-own' and 'will-to-multiply', and their corresponding opposites) are also operating simultaneously as subsidiaries. The adjustment, by the inextricably interwoven working of Cognition and Action with Desire, of Reasoning or Cogitation and Volition or Conation with Emotion, takes shape as imposition of rational co-operation over blind competition; and thence arise the hunting, pastoral, agricultural, culinary, and various subsidiary arts, and the 'Industrial' Organisation of society. It is obvious that so long as such 'altruistic' 'socialistic' rational co-operation is even only 51 p.c., and its opposite 49 p.c., among men, so long will there be some sort of a 'society'; and that so soon as 'egoistic' 'individualistic' irrational unregulated competition becomes 51 p.c., and the opposite 49, so soon will 'society' be replaced by the 'jungle of beasts'.

(a-ii) Intellectual, mental, psychical 'wish-to-be', is 'curiosity', hunger for intellectual food, knowledge of all sorts, and also ambition for 'honor', 'name and fame', which are nourishment for the 'mental body'. Out of this, as the main factor, by adjustments etc., as before, evolve literary and scientific activities and institutions, and the 'Educational' Organisation of Society.

(a–iii) Spiritual 'will-to-be', so to say 'inverts' the physical 'will-to-be'; as the 'image' of a man standing on the edge of a sheet of clear water becomes inverted. It is more altruist than egoist; more unitive than separative; it is wish-to-be less and less as a separate person, more and more as one with others; to be 'universal' rather than 'individual'. Spiritual hunger is the longing, yearning, for communion, union, identification with all selves and the One Self, in which alone is the (A m ṛ t a m) Ambrosia, the divine Elixir of Life Immortal, Eternal. Out of this, by similar adjustment, develope (Ḍ h a r m a) Religions (*re*, back, and *legere*, *ligare*, to bind) which bind the soul back to God; Laws (*lex*, *legis*, law, *legere*, to bind) which bind living beings together in the bonds of mutual rights-and-duties; religious and legal institutions, and temples, pagodas, churches, cathedrals, mosques, arbitration-panchāyaṭs, law-courts, etc., and also the highest Metaphysical spiritual and scientific Religion.

(b-i) 'Wish to be much and more', on the physical plane, is ambition for 'wealth', riches, possessions of all sorts which can be called 'mine' in contra-distinction from 'thine'. Out of it, by adjustment as before, grow the institution of (A ṛ t h a) Property, its subsidiaries, viz., trade and commerce of all kinds and the means of carrying them on, and the 'Economic' Organisation of society.

(b-ii) On the intellectual plane, 'the wish for self-expansion' is ambition for uncommon acquirements in science and art; whence libraries, museums, art-galleries, 'parks of rest and culture', and recreational institutions generally.

(b-iii) On the spiritual plane, the separative 'wish for self-augmentation' by exclusive possession becomes reversed into the unitive wish to realise that 'all is Mine, all belongs to Me, and I and Mine belong to all'; whence Renunciation of all private proprietorship, and the acquiring, by the indispensable ascetic discipline, and the holding in trust, for the service of others, of yogic (s i ḍ ḍ h i - s) accomplishments, (v i-b h ū ṭ i s) psychical perfections, superphysical 'riches of the Spirit', and the institutions of (Ṛshi-ā s h r a m a-s), schools for 'occult', 'mystic', 'gnostic' training, (of which, Brahmanic m a t h a-s, Buddhist v i h ā r a-s and l ā m ā s e - r ī-s, Christian monasteries and nunneries, Muslim *khāniqah-s*, became the deeply corrupt perversions : *Demon est Deus inversus*).

(c-i) 'Wish-to-be-many', in the physical body, is the wish for spouse, progeny, followers, for power of all sorts over others, for domination and authority over clan, tribe, nation, for foundership of a dynasty, a line, etc. Hence the institutions of (K ā m a) Marriage, Family, Kinship, Inheritance, Succession, and their consequences, means of offence and defence, and the 'Protective', 'Defensive', 'Military', 'Political' Organisation of society.

(c-ii) On the mental plane, it becomes the wish to make discoveries, undertake adventures, 'beat records', build greatly, create books, literary masterpieces, works of sensuous 'fine' (unfortunately too often 'vile') art, laboratories, scientific inventions.

(c-iii) Spiritually, it is the 'wish to be all selves', 'I am infinitely many', 'I am all', 'all are I', 'all is I', "the Universe grows I". The fourth and final (p u r u s h - ā r ṭ h a) 'aim of human life', (M o k s h a), Freedom from all bonds and sorrows, ("the Truth shall set you free"), Salvation, Deliverance from the sense of a separate personality antagonistic of other personalities, and hence "the Peace that passeth understanding" is the realisation of this wish for Identity with the Supreme, Mergence into the All-One, the One-All.[1]

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[1] The other three have been referred to before, as Ḍharma, Arṭha, Kāma; they are the ends or

It is obvious that the spiritual forms of Desire are (s v a - g h ā ṭ ī) 'sui-cidal' of separative egoism, and promotive of altruism and universalism. They can be regarded as egoistic in only a negative sense; i. e., they belong to an ego, but an ever-diminishing ego, which is aiming at Desirelessness and 'sweet and sound slumber at the end of the day's work'.[1]

'values' of the first half of life, on the Path of Pursuit, and correspond with the (relative) True, Good, Beautiful; also with Honor, Wealth, Power; or, from another standpoint, with Honor, Power, Wealth; respectively. Moksha is the final end and 'value', of the second half of life, on the Path of Return. For details, the reader may see *The Science of Social Organisation*, ch. i.

[1] That even the most sāṭṭvika vairāgya, unselfish and wise 'dis-gust' with the world, (see pp. 9-13, 20, *supra*), and the divinely compassionate 'masochism', of vicarious atonement for the sins of humanity, which naturally arises with and accompanies such 'sadness', also minister to a supremely refined, though increasingly tenuous, egoism; and that the crudest 'masochism', actual wish to suffer pain, makes for keen feel of egoism, i. e., self-existence, asmi-ṭā; and why and how; this is endeavoured to be explained in *The Science of the Emotions*. What has been said here before, as regards the inseparability and cyclic rotation in alternation, of pleasure and pain, and egoism and altruism, also indicates the why and how. Briefly, both 'self-assertion' (the grossest form of which is sexual 'sadism', and the

The above is one way of expounding the subject. There are other ways. One of these is to regard the three, viz., 'will-to-live', 'will-to-possess', 'will to multiply and dominate', as definitely separative and egoist, in the shapes of 'hunger', 'acquisitiveness', 'sex', the basic selfish instincts; and then to oppose them to others regarded as equally definitely unselfish.[1]

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most ferocious, deliberately cruel, and extreme form is 'sacrificial' and other murder with torture, after making the victim helpless), and 'self-abasement' (in gross form, sexual 'masochism', and taking pleasure in being maltreated as a slave) which are regarded by McDougall, in his *Social Psychology*, as two separate instincts, both intensify the feel of self-existence, (pain does so almost more acutely, within limits), and are only obverse and reverse forms or aspects of the 'ego-instinct.'

[1] The treatment here is somewhat different from that in ch. iii (B) of *The Science of the Emotions*. The two supplement one another. Freud and the psycho-analysts seem to have fallen into much confusion, and coined many more or less useless and misleading new words, because (as Freud himself says) they could not find any satisfactory information as to basic instincts in the western psychology available to them. In Indian thought, the three primary fundamental instincts (but all reducible to the first) and the reversal and abolition of them by opposite instincts, are clearly and definitely recognised and stated, in the *Bṛhad-Āraṇyaka*

It may be noted that the wish-for-multiplication is the last of the three to develope, in the individual's life; and the first to begin

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Upanishat and subsequent works. But western psychologists seem to be gradually coming to the ancient Indian view. Thus, e. g., in his *The New Psychology* (eleventh impression, 1929), Tansley speaks of "the great dominating, primitive instincts" as those connected with "the self, the herd, i. e., the social environment of the individual, and sex"; (p. 199). Again, he speaks (quoting McDougall) of "the simple instincts" of "feeding", "acquisition", and others; (p. 204). In Indian thought, the instincts of ego- or self-preservation, feeding, and herding, are all immediate, inseparable, and essential aspects of loka-ishaṇā; of acquisition, the next "offshoot of the feeding-instinct", (as Tansley rightly recognises), is viṭṭa-ishaṇā; the further offshoot is ḍāra-suṭa-ishaṇā, also called puṭra-ishaṇā, the reproductive or sexual instinct. These three are 'primaries' for the first half of life; though, strictly, the instinct of self-preservation is the only primary, and the other two are only successive offshoots, as expressly declared in the *Bṛhaḍ*: *Upan*:. In the second half of life, the instinct oḟ (gradual) self-effacement becomes the primary, and those of renunciation and continence, secondary off-shoots; subconsciously in the vast majority at the present stage of evolution, consciously and deliberately in the case of a few.

In the hope that they may help to illustrate the ancient thought by comparison, some views of Prof. McDougall, a living western psychologist of

to disappear. Then the wish-for-increase, the hold on possessions, normally weakens, and goes, slowly. Finally, the wish-for-self-

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great note, are cited below. His book, *Social Psychology*, has achieved great success; a twenty-second edition, revised and enlarged, was published in 1931. The quotations are taken from it.

Dr. McDougall defines instinct "as an inherited or innate psycho-physical disposition which determines its possessor (a) to *perceive*, and to pay attention to, objects of a certain class, (b) to experience an *emotional* excitement of a particular quality upon perceiving such an object, and (c) to *act* in regard to it in a particular manner, or, at least, to experience an impulse to such action"; (p. 25). This seems to mean that the whole 'determining', i.e., di-stinct-ive *nature*, (a) intellectual, (b) emotional, (c) conational, of its 'possessor,' is 'in-stinct.'

He writes of "the instincts of sucking, wailing, crawling, winking and shrinking before a coming blow" (p. 35) "and walking" (p. 75). Yawning, sneezing, sleeping, waking, limb-stretching, masticating, capering, writhing, wriggling, itching, scratching, crouching, laughing, sobbing, weeping, shouting, smiling, grinning, trembling, shivering, teeth-chattering, i. e., all physiological functions and actions, in short, may all be regarded as equally 'instinctive'; indeed, an 'instinct' may be, not wrongly, read in every verb-root of every language. McDougall himself refers to some of these as "minor instincts" in additional notes (pp. 387, 397, etc.), though some persons may think that a few of these are overpoweringly 'major', e. g. the physiological functions, which Dr. McDougall

maintenance, the appetite for food, loses strength more and more; yet lasts to the very end in most cases. The 'altruistic' wills,

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includes in the 'minor'. A distinction might be and is made between 'unconscious reflexes', 'conditioned reflexes', 'reflex-patterns', 'semi-mechanical and semi-conscious reactions', 'conscious but involuntary responses', 'spontaneous reactions', 'deliberate and purposeful actions'; and so on. The ancient view is that all these are different *degrees, not* different *kinds*; that 'art' is but a product and prolongation of 'nature'; the 'artificial' has its seed in, and is the result of, the 'natural'.

McDougall describes "the principal instincts" (pp. 39-76) as those of flight, repulsion, curiosity, pugnacity, self-abasement, self-assertion, parental instinct, reproduction, the gregarious instinct, acquisition. construction; and the corresponding "emotions" as those of fear, disgust, wonder, anger, subjection, elation, tender emotion, for the first seven instincts; as regards the other four, he does not specify the corresponding emotions. In the case of "the gregarious instinct", he specifically says, "the affective aspect of the operation of this instinct is not sufficiently intense or specific to have been given any name;" (p. 71). Some may think that all such ag-grega-tion, as-socia-tion, col-liga-tion, (in the human kingdom), herding, flocking, packing, shoaling (in the animal kingdom), ag-glutina-tion, con-glomera-tion, cohesion (in the so-called inanimate departments of Nature), are the expressions of the 'emotion' of 'fellow-feeling', 'sympathy', in various sub-conscious and conscious degrees (in the living), and of 'affinity' (in the 'non-living').

the opposites of the egoistic ones, may be named, in the reverse order, 'will-to-continence', to self-containment and non-multiplication;

In terms of 'mystical science', this 'nesting together of birds of the same feather' is due to the individuals being held together as cells and tissues in the body of a higher or larger individual, a 'group-soul', a sūtṛ-āṭmā. All altruism, all wish for as-socia-tion, all sym-pathy, all love proper (as distinguished from lust) is the sensing or feeling of the Common Self (as distinguished from the separatist egoist em-bodi-ed and particularised self).

Dr. McDougall also says, (on that same p. 71), "the desire for food that we experience when hungry, with the impulse to seize it, to carry it to the mouth, to chew it and swallow it, must, I think be regarded as rooted in a true instinct." To this "true instinct" he does not give a specific name. Tansley (*Ibid.*, p. 203) does so for him, calling it "the feeding instinct," in the list which he takes from Dr. McDougall's book. Some would prefer to say that the desire for food is the first and most fundamental self-preserving, self-maintaining, self-continuing instinct in a living organism, and that all other instincts are rooted in it, instead of it being rooted in an instinct; also that instead of the "emotional and conative tendencies" being "characteristic of each one of the principal human instincts", (*Social Psychology*, p. 39), the first seven principal instincts of Dr. McDougall are nothing else than the conational or 'motion-al' tendencies of the 'e-motions', which he mentions as 'characteristic' of them; that those 'instincts', as he calls them, are

'will-to-renounce', to 're-tire', to 'shrink', to limit one-self more and more, to confine one's life within narrower and narrower limits, to

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only the expressional or actional aspects of those emotions; that the emotions precede, even though in some cases by an infinitesimally short interval, and the 'instinctive' or 'reactional' or 'reflex' movements succeed.

Again, Dr. McDougall says, (p. 406): "Our strongest strivings, our most vivid desires, our most powerful urges to action, spring up within us in our common human nature. Every man is so constituted as to seek, to strive for, and to desire, certain goals which are common to all men and also their nearer relatives in the animal world; such goals as food, shelter from danger, the company of our fellows, intimacy with the opposite sex, triumph over our opponents, and leadership among our companions." (On p. 76) he says that Prof. James "admits an instinct of emulation or rivalry, but the propriety of this admission is questionable." This seems a reversion towards the three primary egoistic instincts of Indian thought; all these 'goals' and 'instincts' of Dr. Mc Dougall fall readily under those three. Thus, 'food', 'shelter', 'company', come under self-preservative lokaishaṇā; and 'triumph', 'leadership', 'emulation', also 'construction', and so too 'rivalry', under self-multiplying, self-asserting, self-imposing, creative-procreative, reproductive-dominative, kalaṭra-puṭra-ishaṇā; the varieties of the self-expansive, acquisitive, possessive viṭṭaishaṇā have been omitted by McDougall here; or perhaps 'shelter' may be regarded as standing for it. It may be noted

reduce commitments and entanglements, to hand over rights-and-duties, privileges-and-responsibilities, assets-and-debts, to others ; and 'will-to-die', to 'sleep the long sleep' and rest greatly "after life's fitful fever".

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that as food is the means of preserving and continuing the self in one body, so progeny is the means of (imaginatively) continuing it in a (potentially infinite) series of bodies.

These references to the views of a western psychologist of the first rank have been made here only for illustrating, by comparison, the old Indian ideas. It is no part of the purpose of this little book to criticise and contradict any one's views. All views express parts or aspects of the whole truth. In the ancient thought, there is One Dual Desire; and three pairs of primary forms of it; we may call them 'instincts' or 'desires' or whatever other name we like best; all other instincts or desires, are genetic derivatives. That thought, at the same time, explains *why* there are any, or so many, or all, instincts; which, so far as the present writer is aware, modern western thought has not yet attempted to do. The nature of 'emotion,' with reference to 'desire' or 'instinct', is dealt with in the next section of the text.

Incidentally, we may note that the objects of the instincts of 'hunger' and 'acquisitiveness', viz., Food (and other subsidiary consumable goods) and Property, are the main concern of Individualism-Capitalism on the one hand, and of Socialism-Communism on the other, in different ways; and the implications of the instinct of 'Sex', (a) in the aspect

Perhaps it may be convenient if we say that, in correspondence with the two Paths, of Pursuit and Renunciation, there are two main Instincts or Desires; for (a) (P r a - v ṛ ṭ ṭ i and L ī l ā) 'Play' and Self-Display, -Expression, -Assertion, -Exhibition; and (b) for (N i - v ṛ ṭ ṭ i and K a i v a l y a) Retirement and 'Soli-tude' and Self-Effacement, -Suppression, -Denial, -Inhibition; and that each has three successive off-shoots; (a-i) Will-to-live as an individual, (a-ii) Will-to-possess, (a-iii) Will-to-multiply; and (b-i) (B r a h m a - c h a r y a) Will-to-continence, (b-ii) (S a n - n y ā s a) Will-to-renunciation, (b-iii) (M u m u k s h ā) Will-to-death as individual and to boundless Life as Universal.[1]

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of sex-proper, i.e., the relations of man and woman, are the chief business and theme of Sensualism, on the one hand, and of psycho-analytic Freudianism, on the other, and (b) in the aspect of domination and power ('sadism' in the wide sense—possibly the root of the word 'sex' is the Samskṛṭ shak, to be able, to have power, whence Shakṭi—), are the principal interest of Imperialism-Militarism on the one hand, and of Adlerianism on the other, in different ways. Because Socialism offers hopes of satisfying the needs of all human beings in respect of two fundamental instincts, and Freudianism and Adlerianism in regard to the third, therefore are they engrossing human thought so extensively and intensively at present, as said before; (p. 127, *supra*).

[1]The expression 'Will-to-live' was, it seems, first brought into use in the west, by Schopenhauer;

Emotions

Inclination-Aversion, Like-Dislike, Desire to secure and Desire to avoid, in regard to things which bring pleasure and pain, respectively, when connected with living beings, become the emotions of Love and Hate. Love, with consciousness of the (a) superiority, (b) equality, (c) inferiority of the object, respectively, becomes (a) regard, esteem, respect, admiration, honor, reverence, veneration, adoration, devotion, worship, (b) good-will, sympathy, friendliness, affection, love, conjugal love, (c) kindness, tenderness, pity, compassion. So Hate becomes (a) suspicion, distrust, apprehension, fear, terror, horror, (b) irritation, resentment, anger, indignation, rage, wrath, (c) scorn, disdain, contempt, disgust, abomination, loathing, abhorrence. By correspondence with the primal Relation of Affirmation-Negation between Purusha and Prakṛṭi, Self

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then 'will-to-power' was added by Nietzsche ; 'will-to-equality' has been used by Shaw in his book on *Socialism* ; and so on. As 'will-to-' has come into vogue, and one has to speak to people in the words they like and understand best, attempt has been made here to clothe the old old permanent essential core-ideas in the newest and most fashionable and correct dress. Also, new dresses, if they happen to be well-fitting, really bring out fresh aspects and good points and beauties of the wearer.

and Not-Self, the relation of Attraction-Repulsion between Man and Woman is the ultimate source whence arise all possible pairs of opposite emotions.[1]

All the other emotions are derived from the six, in combination with other cognitional facts. The love-emotions, when they become permanent, appear as virtues in the character; the hate-emotions, as vices. "The ruling passion strong in death" makes the special 'character' of a person. The (s h a d-r i p u) 'six internal enemies', mentioned in Vaiḍika Ḍharma, "Scientific Religion', are almost identically the same as 'the seven deadly sins' of Christian theology; the corresponding (s h a t-s ā ḍ h a n a) 'six helpful means or friends', as 'the seven immortal virtues'. The three pairs of 'enemies' are, (k ā m a and k r o ḍ h a) carnal love or lust and hate, (l o b h a and m o h a) greed and 'infatuated'

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[1]Detailed exposition of the matters dealt with in this section, will be found in *The Science of the Emotions*, with quotations of texts from, and references to other texts of, Samskṛṭ works, on which that exposition is based. Works on *Sāhiṭya-shāsṭra*, (Rhetoric, Poetics, Dramaturgy) give much information on the emotions in detail; the *Nyāya-sūṭra* and *Bhāshya*, the *Purāṇas*, works on *Āyur-véḍa* (Medicine, 'the Science of Life'), *Mahā-bhāraṭa*, and other books, mention general principles and basic facts relating to them.

blind 'stupid' clinging (whence 'perplexity' and *fear* of losing), (m a ḍ a and m a ṭ s a r a) pride and jealousy.

Of these, the three first of each pair may be regarded as perversions and corruptions of love-emotions, by attachment to wrong objects and excess of egoism. The remaining three are obviously forms of hate-emotions. But hate-emotions can be sublimated and ennobled by great altruism and direction towards appropriate objects. Thus, we ought to 'hate' vice, though not the vicious man; be 'indignant' against wrong-doing, but at the same time pity the wrong-doer even while restraining or punishing him to the extreme; guard public rights 'jealously', and "proudly scorn delights and live laborious days", but not harbor jealousy or pride as against any person. The heroic defender of the weak and the oppressed is rightly eulogised for 'disdainfully' striking down the tyrant in fair fight. So love-emotions can be degraded and vitiated by improper objects and excessive egoism. If, instead of loving more the 'soul' of the loved person, and wishing more to give and less to take, we 'love' only the body of the other and wish only to take what sensuous pleasure we can out of it, we convert love into 'lust'.[1] If, instead of

[1]Call it not love, for Love to heaven is fled
Since sweating Lust on earth usurped his name;...
Love comforteth like sunshine after rain,

wishing to obey, and serve also, the object of our 'honor', 'devotion', 'worship', we only seek gifts, then we convert that worship into 'greed'. If, instead of giving discriminately to the deserving, the really needy, we give unwisely to the undeserving, to win for ourselves name and fame for generosity, we only promote many sorts of mischief, among them the habit of begging, on the one hand, and on the other transform 'compassion' and 'philanthropy' into the 'pride' of self-righteousness.

Briefly, the mark of the right emotion is predominating and sincere unselfishness; that of the wrong, selfishness; generally speaking.

The six 'enemies', running to extremes, and overpowering the 'friends', become manias. Psychiatry distinguishes many; but the main ones may be said to be (kām-onmāḍa, kroḍh-onmāḍa, lobh-onmāḍa, moh-onmāḍa or bhay-onmāḍa, maḍ-onmāḍa, and matsar-onmāḍa) eroto-mania, cido-mania, klepto-mania, phobomania, megalo-mania or ego-mania, and zelomania.[1] All the others would be found to

But Lust's effect is tempest after sun;
Love's gentle spring doth always fresh remain,
Lust's winter comes ere summer half be done;
Love serfeits not, Lust like a glutton dies;
Love is all truth, Lust full of forged lies.

Shakespeare, *Venus and Adonis.*

[1] Maḍ, to be 'mad', inebriate, is the root of

be derivatives. The apparently sane and legalised, but really insane, lawless, and disastrously widespread, social forms of these, which are making a madhouse of the human world, are sensualism, militarism, capitalism, mutual terrorism, imperialism, and nationalist diplomatism. All social confusion, and very much or even all of individual misery, all abnormal psychology, psychiatry, psycho-analysis, psycho-therapy, has its origin in the perversion, suppression, repression, exaggeration, over-expression, and general unbalancing of the emotions. All health in the individual and in the collective social life means health and balance of the emotions. "The changing and moving life which surrounds us is formed by the 'hearts' of human beings". 'The wish is father to the thought'; the abnormal perverted, repressed, wish is the father to the perverted, warped, misdirected thought and behaviour. Such seems to be the basis of psycho-analysis, apart from its medical technique.

We have to bear in mind that as the wrong wish is father to the wrong thought, so the right wish is father to the right and helpful thought. This has perhaps not been sufficiently recognised and brought out in books on psycho-analysis. The emphasis,

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Maḍana, Eros, the maddener; of maḍa, pride; maḍya, intoxicating liquor; pra-māḍa, carelessness; un-māda, madness, etc.

which is laid by the better writers, on the 're-education' of the subject as the main practical purpose and use of psycho-analysis, amounts to such recognition. 'Re-education' is only the new name and form of the older 're-generation' of the soul, the 'second birth'; 'except ye be born again, re-new your-self, unless ye become as (the better) little children again, simple-minded, guileless, trustful, frank even with the frankness of *l'enfant terrible*, perhaps, ye cannot enter the Kingdom of God and His Peace'. As evil passions breed toxins and foul poisonous excretions within the body, so noble emotions generate anti-toxins, tonic hormones, and health-creating invigorating secretions.

Unfortunately it is not always possible to

> ...Minister unto a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And, with some sweet oblivious antidote,
> Cleanse the stuffed bosom of the perilous stuff,
> Which weighs upon the heart.[1]

But no more is it possible to always cure all physical diseases. Psycho-analysts have begun to recognise that too much hope was too quickly based on the 'new psychology' in the first flush of 'discovery'. Such disappointment, or at least considerable toning down of first hopes and enthusiasms, is an

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[1] Shakespeare, *Macbeth*.

almost invariable experience with all discoveries and inventions. Socialism or communism is receiving the same chastening. To the new eyes of the baby, the whole world is new. Gradually, as the eyes become old, the world begins to look old also. All the same, periodical re-new-als of both are very desirable, because Desired by the Self Itself, and therefore inevitable.

SENTIMENTS

Sentiments may be regarded as comparatively stable 'complexes', made up of the 'complications' of emotions (predominating), with cognitions and volitions (subordinate), connected with similarly stable groups of animate or (comparatively) inanimate objects, the latter often invested in imagination with a sort of life, by the person entertaining the sentiment.[1]

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[1] "The working of each simple instinct involves three mental processes—technically called the *cognitive*, the *affective*, and the *conative*. The *affect* is the specific emotion aroused; (p. 35)...A complex is an association of cognitive elements which have a common affective bond, and thus tend to act in the mind and to enter consciousness together. In current psycho-analytic usage, the term is usually restricted to complexes which are *repressed* and therefore unconscious, i.e., dissociated from the rest of the mind; (p. 299)...A complex is a well-defined system

Western psycho-analysts, as noted before, speak of the ego-complex, the herd-complex, and the sex-complex; (not yet of the property-complex); and base these upon the ego-instinct, the herd-instinct, and the sex-instinct. Indian thought has also recognised such 'sentiments' or 'complexes' under the names of (kāma-jaṭāh and hṛdaya-granthih) 'matted roots of desire', 'network of desires', 'knots of the heart', 'heart-bonds'[1]; but it chiefly emphasises the three 'simplexes', the three primary instincts, the 'ego-in-the-herd-instinct', the 'property-instinct', 'the reproductive-sex-and-power-instinct', and makes it clear that these (together with their opposites) constitute the steam-power which keeps the world-wheel turning.

Action and Reaction of Emotions

Virtuous or vicious emotions in one person

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of ideas and emotions created by the play of experience upon the primary instincts; (p. 200)...The *sentiment* of McDougall (*Social Psychology*)... becomes *equivalent* to the *complex* as used in this book; (p. 60). The great dominant instincts...are connected respectively with the self,...the herd,... sex; (p. 199)....The ego-complex,...the herd-complex, ...(the) sex (-complex), depending upon (the) great universal instincts, may be called the *universal complexes*; (p. 65); (Tansley, *Ibid*).

[1] *Bhāgavaṭa* and *Upanishaṭs.*

evoke or provoke corresponding virtuous or vicious emotions in another average person. In the predominantly virtuous and altruistic person, both sorts arouse only virtuous corresponding emotions; in the definitely vicious and selfish person, both sorts stimulate only vicious corresponding emotions.

All such matters, also the ways of sublimating the emotions, the intimate relation of emotions with art, especially poetry and drama, the metaphysical 'why' of these, the 'why' of 'sex'-difference round which the most 'complex' and variegated emotions, (if not also the most intense, which go with 'food'), gather in the present phase of human evolution—all these matters and various other aspects of the subject, are attempted to be treated more fully elsewhere.[1] That treatment may be regarded as an extended, and all too imperfect, commentary on three aphorisms of the *Yoga-Sūṭra*:

Sukh-ānu-shayī rāgah.

Ḍuhkh-ānu-shayī ḍveshah.

Maiṭrī-karuṇā-muḍiṭ-opékshāṇām sukha-ḍuhkha-puṇy-āpuṇya-vishayāṇām bhāvanāṭash-chiṭṭa-prasāḍanam.

"Love follows pleasure; hate, pain; the diligent cultivation of friendliness, of compassion, of glad respect, of sad and resigned

[1] *The Science of the Emotions.*

watching (for the consequential punitive recoil from within the sinner himself) towards those who are happy, sorrowful, meritorious, sinful, respectively, purifies the mind and makes it refined and placid".

Jānāṭi, ichchhaṭi, yaṭaṭé. (*Nyāya* maxim).

Yaḍ ḍhyāyaṭi ṭaḍ ichchhaṭi, yaḍ ichchhaṭi ṭaṭ karoṭi, yaṭ karoṭi ṭad bhavaṭi.

(*Véḍānṭa* maxim).

Kāma-maya év-āyam purushah; sa yaṭhā-kāmo bhavaṭi ṭaṭ-kraṭur-bhavati; yaṭ-kraṭur-bhavaṭi ṭaṭ karma kuruṭé; yaṭ karma kuruṭé ṭaḍ abhi-sampaḍyaṭé; (*Bṛhaḍ: Upanishaṭ*).

Ḍhyāyaṭah....sangah; sangāṭ....kāmah; kāmāṭ kroḍhah;....sammohah;....smṛṭi-vibhramah; ....buḍḍhi-nāshah;....vinashyaṭi. (*Gīṭā*).

"As a person knows, so he desires, so he acts. What a person contemplates, dwells on in mind, that he desires; as he desires, so he acts; as he acts, so he becomes. The individualising principle, the essence, of the (p u r u - s h a) personality, the person, is (k ā m a) primal Desire; as he desires, so he (k r a ṭ u) wills to 'create'; as he wills, so he acts; as he acts so he 'creates' himself, so he becomes. From persistent contemplation of an object arises attachment to it, thence overpowering desire for it; thence anger against thwarting impediments; from anger results obscuration of intelligence; thence forgetfulness of consequences; thence loss of reason; thence destruction and loss

of everything"[1]. "Whatsoever thou lovest, that become thou must; God if thou love God, dust if thou love dust".

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[1] The truth of this psychological law and series of consequences, as declared by the *Gītā*, is illustrated by all history, past and present. First 'overpowering desire' or lust, thence excessive population, thence shortage of the means of subsistence, thence acute struggle for existence, bitter hatred, blinding of all reason, war, mutual slaughter, ever more numerous accidents and breakdowns owing to ever-increasing complications, excessive distractions and demands, hypertrophies, 'biting off more than can be conveniently chewed', famines and pestilences, insanities, epidemics of old and new diseases fostered and bred by the toxic germs generated in human bodies by evil emotions and passions. In short, excessive lusts have to be and are always being counter-balanced by excessive hates; multitudinous births, neutralised by equally numerous deaths.

McDougall (*Ibid*, p. 37) says: "None of the doctrines of the Associationist psychology was more profoundly misleading, and led to greater absurdities, than the attempt to exhibit pleasure and pain as the source of all activities. What could be more absurd than Professor Bain's doctrine that the joy of a mother in her child, her tender care and self-sacrificing efforts in its behalf, are due to the pleasure she derives from bodily contact with it in the maternal embrace? Or what could be more strained and opposed to hundreds of familiar facts than Herbert Spencer's doctrine that the emotion of fear provoked by any object consists in faint revivals, in

The Art of Right Emotion.

As the practical aspect of the Science of Cognition is the Art of ascertaining the Truth ré facts and laws of Nature, Logic; so that

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some strange cluster, of ideas of all the pains suffered in the past upon contact with, or in the presence of, that object?" The point he wishes to emphasise is that, not *pleasure-pain*, but "*instincts* are the prime movers of all human activity, directly or indirectly"; (p. 38). To him, "Desire is the general name for that *peculiar experience* which arises in every mind (sufficiently developed to hold before itself the idea of an end) whenever any strong impulse or conative tendency cannot immediately attain or actively progress towards its natural end"; (p. 367); and he quotes Shand as saying that "Desire is a very complex emotional system"; (p, 366).

Baldwin's *Dictionary of Philosophy and Psychology*, art: 'Desire', defines 'Desire' as "Appetence, in which the attainment of an end is represented by means of a train of ideas". But it adds, "This usage is modern. The earlier psychologists apply the word to the *conative* side of our nature in general...They failed to distinguish more primitive and simple from more developed and complex modes of the conative attitude." In the article on that word, 'Conation' is defined as "the theoretical *active* element of consciousness, showing itself in tendencies, impulses, *desires*, and *acts* of volition. Stated in the most general form, conation is unrest." 'Wish' is defined as "used for Desire (q. v.)"; 'Will', as "(a) conation; (b) that conative organisation of which volition (q. v.)

of the Science of Desire is the Art of cultivating Beauty of tastes, feelings, emotions, i. e. Righteousness, achieving the highest

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is the end-state; (c) Volition". 'Volition' is "the settlement by the self of a psychic issue, the adoption of an End; it is an End-state in the more restricted sense applying to a conation; or a Terminus, when that again is restricted to the cognised object or End"; and so on. The word 'Nolition' is defined as "negative volition, or the will not to do—a term not in general use but convenient." 'Cognition' is defined as "the being aware of an Object; it is an *ultimate mode* of consciousness co-ordinate with *conation* and *affection*." 'Affection' is defined as "(a) the hypothetical elementary form of *feeling*, (b) belonging or pertaining to feeling of all sorts." 'Feeling' is defined as "Consciousness as experiencing modifications abstracted from (1) the determination of objects, and (2) the determination of action." The doubts and disputes current over each of the defined words are mentioned under each.

McDougall (*Ibid.*) speaks of "three phases in every complete mental or psycho-physical process, the cognitive, the affective, the conative", "cognitive dispositions, parts, systems;" "conations", "conative dispositions", "conative-affective parts of the dispositions", "emotional or affective conative dispositions"; "affective dispositions", "affective and conative organisation", "affective and conative constituents of personality", etc.; (pp. 333, 431—443).

The indication is that at least some western psychologists prefer to name the 'ultimate modes of

Virtue of Character, developing the ability to respond, in every situation of life, to every demand, with only the appropriate Benevolent Emotion, and, thence, with Right Action.

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consciousness' as 'cognition, affection, conation'.; that there is much perplexity, confusion, and controversy connected with the use of these words; and that the 'simplexes' have been rather lost sight of by giving too great attention to the 'complexes', the single trees in the clumps, groves, woods, forests.

Now, unanimous ancient Indian thought regards (J ñ ā n a, I c h c h h ā, K r i y ā) Cognition, Desire or Wish, Action, as 'the ultimate modes of consciousness', the primary functions of the mind-body, the psyche-physique, consciousness-vehicle. When a subject and an object come face to face, there arises a 'cognition' in the subject, through the afferent nerves; and an 'action' in or by him follows, through the efferent nerves, to move towards, or away from, the object, to take it or avoid it. Between these two, presumably in the neural 'centres', 'central cells', occurs an equally distinct mood, which needs a name also. The simplest, popularly understood and employed, name, in English, is 'wish' or 'desire'; in Samskṛṭ, ichchhā. All, including 'action', are obviously psychical as well as physical; for all manifest in a mind through a material vehicle or instrument, (dense or subtle), brain, sensor and motor organs, plexuses, glands, etc., (or, in the case of the s ū k s h m a-s h a r ī r a, 'subtile body', of Veḍānṭa and Yoga, organs of subtile matter). The three are always inseparable, but always distinguishable; now one is prominent,

A convenient word for this Art would be 'Aesthetic', in an extended sense, viz, the appreciation and cultivation of right 'feeling', emotion, generally, and not only of correct taste in the sensuous 'fine arts'. This last might appropriately be regarded as a branch.

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now another prevails; countless sorts are only 'species', and 'particulars', under these 'genera'; and endless 'complications' and 'complexes' arise and form in the mind, from the inextricable interworkings of the three.

As regards the motive power of pleasure and pain, that again seems to be a dispute about words and their appropriate use. The particular instances given by Bain and Spencer may be wrong; and, no doubt, to endeavour to show that all pleasure is exclusively egoistic, is like the attempt to prove that all evil is good, that all pain is pleasure, that all light is darkness, that all positive is negative, etc.

That the 'mothers' and the Christs are always mounting the Cross, to fulfil the selfish requirements of their children, to atone for the sins of humanity—is, no doubt, also due to Egoism; but it is Egoism with a capital E; it is the divine Selfishness of the Great Self, which is the opposite of, while in essence, identical with, the small ego, the small self.

The Universe cannot run without *pairs* of *opposites*, ḍvam-ḍvam. But surely Dr. McDougall cannot mean that pleasure and pain have nothing to do with any human activities. "Sukha-lipsā and ḍuhkha-jihāsā, *wish* to secure *pleasure* and *wish* to avoid *pain*, are the causes of pravṛṭṭi, activity"; (*Nyāya-Sūṭra* and

The practical (Vi-naya, Abhi-naya) controlling, training, disciplining, Aesthetic, of Emotion and its expression, is the necessary corollary and complement of the (Nyāya) Logic of Cognition; and the (Nīṭi, Ḍḥarma) Ethic of Action, the Art of achieving Goodness, which will be dealt with next, is, in turn, the consequence of this Aesthetic. All the three inseparably confirm, strengthen, realise, and fulfil each

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Bhāshya, the very first passage); and all other systems of Indian thought, so far as the present writer is aware, tacitly assume or explicitly say the same. But, of course, pleasure and pain are not experienced in the abstract. They are connected with concrete things. Pleasure is or results from the fulfilment of desire for some particular thing, i. e., of a particular desire, which ful-*fil*-ment *adds* to the being of the desirer, makes him feel the sense of 'moreness', which is pleasure. Pain is the opposite; it is or results from the defeat of desire. In this way, there is a circle between desire and pleasure-pain. The immediate cause of all activity is no doubt Desire; but Desire (as we have seen before) is Arbitrary; it is a desire to take something (which *pleases* it, for no rhyme or reason) or put away something (which *displeases* it, *pains* it); action is the means. If that is all that McDougall means by his objection to accepting pleasure and pain as the source of all activities, probably every one will agree. Bain's and Spencer's views can similarly be seen to have elements of truth in them.

other. They constitute the triple (M ā r g a) Path of (J ñ ā n a - B h a k ṭ i - K a r m a) Knowledge-Devotion-Works, the Path to Happiness here and hereafter for Individual and Society.[1]

Such (C h i ṭ ṭ a - p r a s ā ḍ a n a m, -p r a- s ā ḍ h a n a m, p a r i - k a r m a) purification, refinement, tranquilisation, 'decoration', of the mind is essential part of Yoga.

Ṭaḍ ḍvayam vairāgyam; jñānasya parā kāshṭhā vairāgyam; (*Yoga-Bhāshya*, i. 16).

Īshā vāsyam iḍam sarvam yaṭ kin-cha jagaṭyām jagaṭ;

Ṭéna ṭyakṭéna bhunjīṭhāh, mā gṛḍhah kasya swiḍ ḍhanam; (*Īsha Upanishaṭ*).

"Dis-passion has two stages; the preliminary is the beginning of philosophical spiritual knowledge;[2] the final is the highest degree, the flowering and the fruiting of supreme knowledge; it is Dispassionate Compassion, not wishing anything for one's personal self in separation from others, but intensely wishing well for all, because the One Life pervades all. Hence results the feeling: Live while the body lasts, but with aloofness, detachment, reposefully, ready to resign at any moment, not setting the heart on any personal object with greed, ever avoiding extremes."

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[1]See pp. 24, 89, *supra*.
[2]See pp. 8-15, *supra*.

The Science and Art of Yoga, (Skt. yuj, yunj, Lat. *jugare, jugum*), con-'juga'-tion, con-'junc'-tion, 'yok'-ing, of the mind to any object, and, finally, 'joining', identifying, of the individual soul, self, ego, with the Universal Soul, Self, Ego, Spirit, may be regarded as Psychology Applied for the perfection of the individual. It may be regarded as the Art of the most thorough and true Education, of the best and finest Re-education or Re-generation. It includes, as preliminary, the Art of concentrating Attention; then, pre-eminently, the Art of cleansing the Body, so that it may become fit 'temple of divinity', and of purifying and ennobling the Character from Goodness into Saintliness, by systematic and unremitting cultivation of the Right Emotions and weeding out of the wrong; of strengthening and intensifying the Will; of developing the Introspective Consciousness, and controlling, disciplining, and training the Intelligence, so that it shall direct itself towards and see indefeasibly only the Truth, disentangled from all biases and erroneous associations; and, finally, by means of these, discovering and developing the physical and super-physical subtile powers, hidden, latent, in the psyche-physique, not for sinful selfish purposes, but for the Service of Humanity, in, through, because of, Unity with all.[1]

[1] Ek-āgraṭā; ḍhāraṇā-ḍhyāṇa-samāḍhayah sam-

By cultivating (m a i ṭ r ī) friendliness, sympathy, towards equals, (k a r u ṇ ā) compassion, pity, tenderness, towards the weaker and those in distress, (m u ḍ i ṭ ā) glad respect towards the stronger, the more fortunate, the virtuous,

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yamah ; kāya-shaucham ; chiṭṭa-prasāḍanam ; yamāh, niyamāh, mahā-vraṭam ; samkalpa-siḍḍhih ; chiṭṭa-vṛṭṭi-niroḍhah ; praṭyak-chēṭanā-ḍhigamah (anṭar-mukha-ṭā, anṭar-ḍṛshti); ṛṭambharā prajñā; prāṭi-bham; ṭārakam; siḍḍhayah; bhūṭānugrahah prayojanam; Kaivalyam ; *Yoga-Sūṭra* and *Bhāshya.*

Mere 'goodness' is not enough ; 'saintliness' must be achieved. It is said in the *Yoga-Sutras* that a high degree of "steadiness" in the vows of "harmlessness, truthfulness, avoidance of others' goods, continence, voluntary poverty, cleanliness (purity), contentment, asceticism, study-developed intelligence, surrender of egoism to the Divine Will" are necessary, before superphysical knowledge and powers and opening up of new faculties can be entrusted by the ḍévas, siḍḍhas, Masters of Yoga and Wisdom, to the aspirant. Elsewhere, in mystic language, it has been said that "the ear must be sensitive to the cry of distress, and yet also have lost its sensitiveness, before it can hear the Voice of the Silence", "the eyes must be incapable of (selfish) tears before they can behold the Masters face to face ; the voice must have lost the power to wound, before it can speak in the presence of the Masters ; the feet must be washed in the blood of (the selfishness of) the heart, before they can stand in the presence of the Masters" ; (*Light on the Path.*)

(u p-é k s h ā) 'silent and resigned witnessing' of the vicious and sinful, with the sad conviction that their deeds will recoil on them and the 'wages of sin' come to them without fail; by such cultivation of the appropriate fine feelings, the opposite evil feelings of (ī r s h y ā and ḍ r o h a) and competitive opposition and struggle, (k r ū r a ṭ ā and ṭ i r a s-k r i y ā and ḍ a r p a) cruel and proud scornfulness, (a s ū y ā and m a t s a r a and b h a y a) jealousy and envy and fear, (a - m a r s h a, k r o ḍ h a, ḍ v é s h a) unforgivingness, wrath, hate, are conquered, and the mind made placid and serene.[1]

[1]*Ibid.*, I. 33. We have seen before (pp. 59-60 *supra*) that 'heaven' and 'hell' are permanent, while the inmates are ever changing. Heavens are made by the predominance of the love-emotions; hells, of the hate-emotions. It is as if there were a boundless permanent ocean of each particular possible emotion, ever surging and heaving; and countless numbers of souls bathing in each at any given time, then passing on to bathe in the others, and being replaced by other souls in this; turn by turn, endlessly. The polarity of Desire is illustrated by the all too familiar, yet ever new and awe-inspiring psychic miracle, of maternity. The wife is a compound of egoism and altruism; but the moment she becomes a mother, and her single physical body becomes two bodies, her psychic body undergoes a partition also, as it were; all the egoism is concentred in the just-born baby, which becomes a lump of pure

By developement of the power of introspection, and by persistent exercise of it, so that we may be always watchfully and alertly 'aware' of what we are cognising, desiring (and feeling), doing; by this, the (prakāsha) light of (saṭṭva) 'intelligence' penetrates into and illumines the (ṭamas and rajas) 'darkness' and the 'restlessly vibrating dust' of the 'desiderative' and 'motile' (or active) regions or aspects of the mind, the psychic nature of man. Then, gradually, the sub-conscious, and

selfishness, sucking, sucking, sucking; and all the altruism remains in the mother, who becomes a lump of unselfishness, suckling, suckling, pouring her own vitality into the baby.

So, the *Yoga-sūṭra* and other books indicate, as there is the Bliss of Nirvāṇa, there is the corresponding misery of A-vīchi. After a long period of Jīvan-Mukṭi, salvation while yet wearing a body (physical and superphysical), the soul, which has diligently cultivated the love-emotions of saintliness and done service under the stress of the feeling of Kaivalyam, 'sole'-ness, 'one'-ness with the Universal Self, passes into Viḍéha-Mukṭi, 'bodiless' Nirvāṇa (comparatively speaking), for eons of Rest in the Bliss of that same 'Sole'ness. A-vīchi, the 'waveless', is Nirvāṇa *inversus*; it is the awful misery of 'solitary' confinement, where the sense of 'soli-tude' is *not* that of one-ness *with* all, but of oneness *against* and apart from all, a sense of utter loneliness and helplessness, as of a person in a horrid nightmare, with the weight of

later on, the supra-conscious, i. e. the (rājasa-ṭāmasa and the sāṭṭvika) coarser and the finer parts of the (a-vyakṭa, an-uḍ-buḍḍha, pra-supṭa) unmanifest, un-awakened, dormant consciousness, become conscious and awake; we learn to understand the nature and the meaning of our (sub-conscious) instincts, (pre- or fore-conscious) desires, (semi-conscious) emotions, (not always fully) conscious reveries and intellections; and we become able, on the one hand, to guard against being taken unawares and overwhelmed by sudden uprushes from these 'under-worlds', and, on the other, to keep our minds open and

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oceans upon his whole body, unable to move in the least, unable to breathe, strangling, suffocating, yet not dying, not losing consciousness, frantically craving to die or swoon, unable to do so. This awful state has to be suffered, for such periods as they have earned, by those souls that have deliberately knowingly committed cruel sins and extensive crimes, and cultivated selfishness and the hate-emotions, the 'black magicians' of the 'left-hand path.' Yet, again, the Nirvāṇis have to descend into and 'taste' this awful condition too, now and then, voluntarily, in order to be able to 'pray', to 'will', with the requisite adequate sympathetic understanding and intensity, for the 'saving', the 'salvage' and 'salvation', of these (temporarily) 'lost' souls, and make vicarious atonement for them; for, after all, both the Nirvāṇi and the Avīchan are inseparable poles of the Same Axis.

receptive to, and invite and welcome, consciously, 'influences', 'inspirations', 'intuitions', from the 'upper-regions'.

Yoga, thus, is the 'yoking' of right knowledge of all grades and extents, to right action of all kinds and reaches, by means of right desire and right emotion of all degrees and intensities. It promotes the highest kind of 'freedom of the will' by making the will the deliberate, voluntary, slave of the finest 'instincts', now no longer blind 'instincts', but open-eyed benevolent purposes, clearly envisaged virtuous aims and ends, luminous 'intuitions' and most rational 'con-science'.

The (Y o g - é s h v a r a s) Masters of such Yoga, the Manus, Maharshis, Ṛshis, Buḍḍhas, Praṭyéka-buḍḍhas, Ṭīrṭhan-karas, Arhaṭs, Quṭubs, Ghauses, Abrārs, Abḍāls, Auliyās, Magi, Soshyanṭs, Wise Men of the East, Saintly Sages, Messiahs, Prophets, the highly advanced souls whom all creeds believe in, brood over the Human Race as parents over their small 'minor' children, yearning that they may attain, in their turn, that 'majority' of soul, that higher 'second birth', 're-generation', which will enable them to stand upon their own feet confidently, and begin to take care of the next generation of young souls and guide and help it forward on the path of evolution. The (S a n g a -)h ī n a - y ā n a, the (S w - ā r t h a -) h ī n a - y ā n a,

Kshura-ḍhāra-paṭha, the razor-edged 'path' of absence of all selfish attachments, and Mahā-(karuṇā-)yāna, Sarva-bhūṭa-hiṭa-yāna, the great path of the great compassion and great renunciation and unselfish toil for the well-being of others; (Jñāna-mārga) the path of knowledge, and(Bhakṭi-Karma-mārga) the path of universal love and service; these are not separate and independent paths, not opposed, not even different, not even merely reconcilable, but integral parts and aspects of the same One Path.

The traveller on that Path has to be (a-sakṭa) detached, resigned, unselfish, and, at the same time, (sarva-bhūṭa-hiṭē raṭah), 'intent on the good of all,' also, in the ancient words[1]. So long as his body, (sṭhūla and sūkshma), first physical and then subtile, holds, he keeps it going by (yajña-shisht-āshī) 'eating only the remains of the sacrifice', subordinating (sv-ārṭha) personal need ever more and more to (par-ārṭha) the need of others, and to (param-ārṭha) Duty. The Ṛshis call themselves the (Ḍharma-ḍāsāh) 'Slaves of Duty', (Ḍīkshiṭa-s for yajña) 'solemnly oath-bound to self-sacrifice' and 'initiated into the Mysteries of (Guhya and Rahasya Viḍyā and Véḍa) 'occult', 'esoteric', 'secret' sciences, which give powers to

[1] *Gīṭā.*

perform that Duty on the dense as well as subtile planes of matter, and which are taught to (ṭ a p a s v ī-s and m u m u k s h u s) well tried and tested neophytes in the Sacred (Ashramas) Lodges of the Ṛshis; secret, lest they be put to such sinful and fearful use as the discoveries and inventions of modern physical science are being put to, and, thereby lead to far more disastrous consequences, because more potent. Such are 'the traditions of the East'.

The life of the Ṛshis, the Holy Personages, it is reported, is a life of awful sadness as well as of sublime and wonderful gladness. All the joys and the sorrows, all the agonies and the delights, all the laughs and the sobs, all the dancings and the writhings, all the sins and the sacrifices, of all the souls-bodies within the ever-expanding circle of their consciousness, are reflected in the super-sensitive heart of the holy persons; 'holy' because they have realised their one-ness with the 'whole'; and in that heart, which has become the home of sympathy with all, the sin and sorrow of the world have to be sublimated and transmuted, in the (a g n i-h o ṭ r a) ever-burning fire of ever greater self-sacrifice. The arms of the Ādi-Manu-s, Manu-s, Adam-s, ever enfold their progeny, the Human Race, anxiously intent to guard them from all harm, as far as the blind workings of the latter's lower instincts will permit; and to raise them up again, and yet

again, to ever higher growth, by stimulating their higher and finer instincts; even as ever-anxious mothers soothe and help their babies watchfully, always. The Buḍḍhas, Prophets, Messiahs, are ever on the cross, are ever praying, for Humanity; ever their ears do hear the whole world's cry, with keenly sensitive and responsive sympathy; and ever their mouths do speak the words which bring the only and the perfect consolation to every heart that hears them earnestly: 'Ye suffer from yourselves; none else compels. Your joys are equal to your miseries. You make them both, yourselves. Would you be free from pain? Then give up selfish pleasure too, and come to Me, the Universal Self, the Self of All. See Him within Your-Self. He is your-Self. Enter the glorious Path of Sacrifice and find the Final Peace.'

Though Chirst a thousand times
in Bethlehem be born,
But not within thyself, thy soul will be forlorn;
The Cross of Golgotha, thou lookest to in vain,
Unless within thy-self it be set up again.[1]

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[1] Scheffler.

A Note on the Spiritual Government of the World.

The Chain of Life turns round and round in all directions endlessly; there are countless lives on each link. The ladder of evolution stretches, without limits, above as well as below; there are souls on every rung. In the small human family, intelligence

ranges from new-born baby to sage grand-father; and in the terrene physical 'animal kingdom', from uni-cellular amoeba to highly civilised cultured scientist of extraordinary genius; there is no sufficient reason to imagine that it ends there. Venerable spiritual-minded scientists like Sir Oliver Lodge have not been deterred, by fear of unthinking ridicule, from expressing their reasoned conviction on this point. In the East, it has been, for thousands of years, a matter of almost axiomatic belief, that the human world has never been without Holy Spiritual Personages of grades of superphysical power and wisdom, who brood and watch over and supervise and guide the Human Family at large. Even as, in the outer familiar life of a nation, the heads of a family care for its youngers, and the heads of a guild or union or association for all the families included in it; or a state-officer looks after the affairs of a circle, and his superiors, rank after rank, after those of districts including many such circles, and provinces including many districts, and so on; even thus, the invisible Spiritual Government of the world, looks after the affairs of it as a whole. The Purāṇas speak of this Spiritual Government in terms of Ḍévas, Piṭṛs, and Ṛshis with Manus. Other names, given by other scriptures and languages, have been mentioned before (p. 176 *supra*).

CHAPTER VII.

The Science of Action.

As the duad of Cognition is True and False, Science and Error; of Desire, Love and Hate, Beauty and Ugliness; so that of Action is Good and Evil, Virtuous and Vicious, Meritorious and Sinful.

The main facts and laws of the Science of Action may be said to be these:

(1) Action is followed by equal and opposite Reaction, in the psychical as well as the physical world. The metaphysical reason is the Polarity of Nature, with Rhythmic Swing between the Opposites. This Swing is 'im-posed' upon the World-process by that aspect of the (Sva-bhāva, Prakṛṭi) 'Own-being', 'Nature', of (Purusha) the Absolute Self, which demands Changeless Balance. We have seen that the Self ideates, creates, (vaishva-rūpyam) all possible forms or things in pairs, and destroys them all by internecine antagonism and war. Hence,

(2) Our deeds come back to us.

"Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap. They that sow iniquity and wickedness, reap the same. Ye cannot gather grapes of thorns or figs of thistles. To him that soweth

righteousness shall be a sure reward. The wages of sin is death;" (*Bible*).

All religions proclaim this law and fact, e.g.,

Jazāun be mā kānu yā'malūn; (*Qurān*). I. e., "Thou shalt receive re-talia-tion and re-ward in just re-quital, re-tribution, re-pay-ment, re-turn, of what thou doest."

'We receive but what we give', 'sins come home to roost', and also merits. To give pain, or pleasure, to an-other, means, inevitably, to give pain, or pleasure, to oneself; because the 'other' and 'self' are essentially and ultimately the same Self. If the right hand hurt the left hand, the pain disturbs the whole body, and travels back to the right hand also. Action is the Cause; Re-action is the ultimate, and balancing, neutralising, peace-restoring Effect.

(3) This is known as the 'Law of Karma'. The most appropriate English word for 'Karma', in this reference, seems to be 'Desert', 'Deservingness'. Etymologically, 'k a r m a', (from kṛ, to do, to 'create', to make, to act'), means doing, deed, action, generally. The technical sense has grown up naturally, viz., the sense of 're-action of action'; 'as ye *do*, so shall it be *done* unto you'. A person *must* reap the consequence of his karma, good or bad. This 'must', this 'necessity', is registered in the soul, the 'sub-and-supra-conscious', the 'still small voice of conscience', of the doer; also of the object of the act, i. e., the person to whom it

is done; and the engraved memory, and the emotions or feelings connected with it, constitute the (a-ḍṛshṭa) 'invisible, super-physical, bond' between them; which bond will be broken only on and by re-quit-al, when both parties (or their 'inheritors', 'successors', 'vicarious representatives') feel that they are really 'quits'.

This registration, of 'liability' to punishment for evil deed, of 'claim', title, right, to reward for good deed, is the potent seed, the (āshaya, bīja) germ, which, bye and bye, grows and developes, either in this life, or in a subsequent one,[1] and brings about conditions which result in the con-sequences, viz., corresponding pain or pleasure to the doer.

The Law of Karma is thus the Law of Claim-and-Liability, Asset-and-Debt. 'Desert' covers both. So does 'merit'; a person is said to 'merit', i. e., deserve, 'condign punishment', as well as 'great reward'. But, then, 'merit' is often used as the opposite of 'demerit' or 'sin'. Also, the word cannot be used in the sense of 'meritorious act'. Persons commit sins, crimes, offences, misdeeds; but, in usage, they are not said to commit 'merits.' It is regrettable that there is no single English word current as the opposite of (pāpa or

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[1] Metaphysical reasons why rebirths must be believed in, are advanced in *The Science of Peace*, ch. xii, section on 'Time'.

pāṭaka) sin or crime, 'an act that (pāṭayaṭi) 'causes to fall, de-grades, de-classes'. The Samskṛt synonyms of puṇya, 'that which (punāṭi) purifies, ennobles', or su-kṛṭa, 'good deed', the 'well-done', or shréyas, the 'excellent or virtuous action', must therefore continue to be translated by two English words, 'good-deed' or 'meritorious-act.' As to the word Karma, which has become part of the English language too now, it seems best to equate it with 'Desert', whenever rendering is required. 'Such is his Karma' means 'he is meeting his just deserts'.

(4) The difference between sin and good-deed is only this: 'Sin' or crime means (knowingly) snatching pleasure for self at the cost of another, thereby causing pain to that other, first, and suffering a corresponding pain and giving a corresponding pleasure to another, (not necessarily the very same person), in voluntary expiation, or by undergoing punishment unwillingly, afterwards. 'Good deed' means the reverse, i. e., (knowingly) giving a pleasure to another by suffering a privation and pain oneself, first, and receiving a corresponding pleasure and causing a corresponding privation and pain, voluntarily or involuntarily, afterwards. It is just like incurring a debt first, and repaying it later; and advancing a loan first, and recovering it later. If the repayment and recovery are done with conscious deliberate

wish to clear accounts, then the transaction becomes one of (n i s h-k ā m a and n i s h-k a r m a) 'desire-less' du-ty and 'negation or effacement of karma'; it transcends both (p u ṇ y a and p ā p a) sin and merit.

(5) But, it is plain, there is no human action or course of action possible which is wholly good or wholly bad, purely altruistic or purely egoistic. Life is an inextricable mixture of both; and, therefore, it is a perpetual choosing between two 'evils', and two corresponding 'goods'. The wise man is he who considers the circumstances, carefully weighs the pros and cons, every time such choosing becomes necessary, and selects the course which brings the most good and the least evil, in those circumstances.[1]

What is right action, what wrong, depends upon the circumstances, the total of the then existing conditions. But circumstances are complicated; and it is very difficult to see consequences; who shall judge?

Let the Reason of the (Ā p ṭ a) wise men, the 'apt' leaders, decide. But on such occasions, differences of opinion arise, even between the wise, known and trusted. Then

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[1] Nahi sarva-hiṭah kashchiḍ āchārah sam-pravarṭaṭé . , Sam-praḍhārya ṭaṭo-vasṭhām désha-kālāv-avékshya cha, Pravarṭiṭavyam hi buḍhaih, Ḍharmo hy-āvasṭhikah smṛṭah ; (*Mbh.*, Shānṭi-parva.)

who shall decide what is right, what wrong? No mere man can make quite sure that the consequences will be more good than evil.

Then let (Brahmā) God, (Brahma-vākya, shruṭi) Go(d)spel(l), Revelation, Religion, decide. But God speaks through many, and different, voices; religions, revelations, differ, even conflict.

Then let (Anṭah-karaṇa, Anṭaryāmī) Conscience decide. But consciences differ; and even the same conscience speaks now one way, now another.

Let the (Mahā-janah) Majority, do so. But the 'majority', in a numerous population, cannot really decide. At most, they only agree to abide by the decision of one or a very few. Also, the history of nations and their parliaments shows that majority-decisions are very often governed by the selfish interests of a few and prove very mischievous for the many.

Yet more; after all, for each individual, even to agree in a decision by any others, or even by God and Revelation, is still a matter of his own individual rational judgment, or unreasoned belief, or conscience. That such leaders in a parliament or a public gathering are right and other leaders wrong, that any person is worthy to be regarded as a leader at all, that this revelation is right, is really a revelation from God, and that other equally strongly alleged revelations and religions

are wrong, that even 'God' exists at all, that there is any such Entity as the believers in a 'God' allege, that if there is, then such and such is His exact Nature—all this is still '*my*' judgment, the decision of *each individual* for himself, ultimately, consciously or sub-consciously. Daily we see the most illiterate persons changing from one religion to another. For whatever reasons, or no reasons, it is *their* inner self which has *judged* the two religions, and found one wanting, and the other satisfying. The most devout and learned *Maula-vī*, priestly 'Div-ine', *Rab-bī*, B r ā h m-a ṇ a, (-all the words, of four different religions, equally mean 'man of God', though few are really such-) who may have spent a whole lifetime in the study of the tomes of both religions, could not judge more decisively and finally.

Thus, then, there is no escaping from one-self as the last authority; and it *is* the last authority—because each self is the Supreme Self.

How, then, shall we reconcile these conflicting 'authorities' on 'right' and 'wrong', 'good' and 'evil', action?

This way. If an individual were really and truly solitary, obviously there could be no question of right and wrong, good-deed and mis-deed, for him. His own unopposed and indeed unexercised judgment would be always final. But if he wishes to live, and lives,

amidst other human beings, in a community, a society, then questions of good and evil act arise for him, in relation to others; and conflicts of interests, and connected opinions; and there is no other way out than to decide by, not any 'individual' judgment, by the 'social *con*-science', the 'together-knowledge', the 'general public opinion', (Mahaṭ-ṭaṭṭva, Buḍḍhi-ṭaṭṭva, Vāsu-ḍéva, Brahmā[1], Sūṭr-āṭmā) 'collective intelligence', *anima mundi*, *intellectus mundi*, 'world-mind', as embodied in the group, community, society, concerned, and manifested by the leaders most trusted (whether properly or improperly) by the (mahā-janah) majority. As a single man compares and debates pros and cons in his own mind before coming to a decision, so the total 'Social Man' debates them in *its* 'mind', i. e., in the community's parliament, 'talking-place', and arrives at a conclusion. And, as in a single man, a 'microcosm', the defeated desires, interests, opinions,

[1] Brahmā, Vāsu-ḍéva, etc., are the mythological, allegorical, symbolical names, given in the *Purāṇas*, to philosophical and scientific 'principles', 'elements', ṭaṭṭvas, of the World-process. The etymology of each word shows the real meaning; e.g.,

Mano, Mahān, Maṭir, Brahmā, Pūr, Buḍḍhih, Khyāṭir, Īshvarah, Prajñā, Chiṭih, Smṛṭih, Samviṭ, Vipuram, ch-ochyaṭè buḍhaih. (*Vāyu Purāṇa*, I. iv.)

have to bow to the victorious ones; so, in the 'total Social Man', the 'macro-cosm', the community, the minority has to abide by the majority's decision, till it can become the majority; in respect of *action*; '*thought* remains free'. The legislature's decision becomes the 'conscience', the 'intuition', of the generation brought up under it, on the whole.

Now, the secret of 'good and wise' legislation, which alone, obviously, can promote the general welfare of the people, is that the legislators should be 'good and wise', genuinely philanthropic as well as widely and fully experienced in the requirements and workings of human nature, earnestly anxious to help the just interests of all sections of the people, and not selfishly or partisanly desirous of ministering to their own or any one particular group's interests. They should truly be the 'best and wisest and most intuitive con-science' of the whole community, society, nation, people, concerned, considered as a single group-soul.

The word 'Con-science', by its very etymology, most appropriately means, as indicated above, the 'joint-science', the 'collective-wisdom,' of many persons 'thinking together'. The word has been very happily hit upon, for connoting what it now does conventionally, by the genius and 'intuition' of the people speaking the language. A solitary has no con-science; he has no need, no occasion, for

one. Unfortunately, in all departments of human life, 'craftiness' and 'cunning' have come to prevail over 'wisdom'; legislation, instead of being guided by spirituo-material science and philanthropy, is governed by boss-craft; religion has become priestcraft mostly; benevolent administration has been replaced largely everywhere by diplomatic, oppressive, even tyrannical, statecraft; 'conscience' has become utterly venal; those who should be 'missionaries' have become 'mercenaries'; leaders have become deliberately crafty mis-leaders; power entrusted by the people, directly or indirectly, to the man in office, in order to *help* the people, is used to *hurt and hinder* them.

But, after all is said and done, 'public conscience', 'public opinion', 'the majority view', and its exponents, good or bad, remain the best available means and authority to decide livingly what is good and what is bad in any given circumstances.

The favourite word 'Self-government' is 'instinctively', 'intuitively', regarded as the best form of government, and is craved by everyone and every people. It embodies the indefeasible principle, mentioned above, that in the last resort, the Self is and must be and ought to be final authority. But what exactly is the meaning of 'Government by the Self'? What is the 'Self' that should

govern? There is very great misconception on this point everywhere today. The proof is patent in the fact that 'the human world' has become a 'madhouse'[1]. This 'human world' consists of the 'Great Powers' and great nations, who all equally call themselves 'self-governing', whether they be Democrat, Imperialist-Capitalist, Fascist-Nazist, Communist-Socialist-Bolshevist, Constitutional-Monarchist, Republican, Totalitarian, Authoritarian, Equalitarian, or what-not. The proof of the pudding is in the eating; trees are judged by their fruits; men by their deeds; theories and principles by the results in practice. Is *such* 'Self-government' what humanity needs? Some one in the west said "Good government is no substitute for self-government".[2] And the saying has been regarded as very pithy, and been much admired. But no more is *such* 'self-government' any substitute for 'good-government'. What humanity needs

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[1] Such is the description of it by such leading western statesmen of the day as ex-Premier Baldwin. In 1938, fifty-five million men constitute the standing armies and reserves of the 'Great Powers', and about three thousand million pounds is the estimated expenditure on them for the year; according to the reports of U. S. A. military experts, and of the League of Nations.

[2] Sir Henry Campbell-Bannerman perhaps.

is a 'Good-Self-government', 'government by the Good Self, not the Bad Self, of the People'.

Self-government and Democracy have been defined[1] as "government *of* the people, *for* the people, *by* the people". Obviously "*by* the people", cannot mean 'by the *whole* of the people', but only by their 'elect and select'. Now, if the 'elected' (-electee' would be a convenient word to bring into use, by the side of 'elector', as allowing of the plural 'electees'-) are 'good and wise', if they represent and embody the 'Good Self', the 'Better Higher Self', of the People, their 'Nobler Nature', and not their 'bad self', their 'worse lower self', their 'baser evil nature'; if they are persons who have recognised the Universal Self in all, and are therefore 'God-knowing', 'God-loving', 'God-fearing'; if they are trusted sincerely by the people, their electors, as if they were the people's own Self; then, indeed, the laws, which the 'Con-Science' of *such* electees may dictate, would be truly good and wise; and such laws, being based upon that full knowledge of the origin, meaning, end of human life, and of human nature and its needs, which constitutes wisdom, which is spirituo-material science *plus* philanthropy, would be sure to

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[1] Abraham Lincoln, the second *great* President of the U. S. A. after George Washington.

promote general welfare, and bring peace, prosperity, and happiness to mankind.

The qualifications of the electors matter very little, even nothing; they may have any or none. The qualifications of the electees matter very much, indeed everything; every care should be taken that their ethical as well as intellectual qualifications, and the ethical even more than the intellectual, are of the highest. But no care is taken of this at all, and only 'universal franchise' is the cry everywhere.[1]

6. Such is the nature of (p u ṇ y a and p ā p a) good-deed and mis-deed; and such the nature of the 'con-science' which can be trusted to determine and distinguish them. A n ṭ a r-y ā m ī, the 'Inner Monitor', (H ṛ ḍ i-A y a m) H ṛ ḍ a y a m, the 'God within the heart', K s h é ṭ r a-J ñ a, the 'Watcher of the Field (body)', A n ṭ a r-Ā ṭ m ā, the 'inner Self', K a r m a-S ā k s h ī, the 'Witness of all deeds'—such are the names given to this Principle of Con-science, in the old books.[2] All that has been said above is summed up

[1] This problem has been dealt with, specially, in a pamphlet entitled, *The Ethico-Psychological Crux in Political Science and Art*; and generally, in *Ancient vs. Modern Scientific Socialism*, and in another pamphlet, *Outline Scheme of Swa-rāj* (for India), by Deshbandhu C. R. Das and the present writer.

[2] *Manu-smṛṭi* and *Mahā-bhāraṭa*.

in one verse of Manu's: "That which the good and wise sages, free from the biases of likes and dislikes, loves and hates, follow, and that which one's own (h ṛ ḍ a y a, 'heart', approves also, that is the good Ḍharma to follow".[1] The *Upanishaṭ* says the same: "In case of doubt, do as the Elders, the knowers of the Supreme Self, trusted and venerated by the people, (ā y u k ṭ ā h) elected by them for the purpose, decide, and themselves do".[2] The Arabic word is *qalab*, heart. *Isṭafṭeh qalab-ak; (Haḍis)*; "Consult your own heart (in case of doubt)".

The determination and distinction of good and evil action are unquestionably of very serious import from the empirical, experiential, standpoint of the finite, for the practical purposes of everyday life in the body. From the metaphysical, transcendental, point of view of the Whole, the Infinite, both Good and Evil are equally Māyā, glamour, illusion, mutually destructive. For the practical purposes of social life, the 'right-doer' must be diligently helped and encouraged, and the 'wrong-doer' vigilantly restrained and punished.

7. In connection with the treatment of

[1] *Manu.*

[2] *Ṭaiṭṭirīya Upanishaṭ.*

wrong-doers, an old problem seems to have been revived in a new shape. We have noted before that the same old fundamental 'antinomies' are appearing and reappearing perennially, though in new aspects, forms, words.[1] Briefly and baldly: 'Psycho-analysis' has shown that human beings are the helpless slaves of their 'sub-conscious' or 'unconscious', have no free will, no power of choice; therefore sinners and criminals should not be punished, but treated only like morons, cretins, idiots, lunatics, maniacs, dements of low or high degree. It is the time-old dispute between (s w a - ṭ a n ṭ r a - ṭ ā and n i y a ṭ i) libertarianism and necessitarianism, (p u r u s h a - k ā r a, and ḍ a i v a or ḍ i s h t i) free human effort, and fate, doom, 'destiny'.

The metaphysic of the problem has been dealt with before.[2] It is desirable to deal with the practical aspect of the problem here because of its very serious bearing upon daily social life.

[1] *Supra*, pp. 55-56. Paṭanjali observes somewhere in his *Mahā-bhāshya*, the 'Great Commentary' written two thousand years ago, on Pāṇini's Grammatical Aphorisms:—Sarvé pakshāh pūrva-granṭheshu ḍarshi-ṭāh, "all views have been already propounded in former writings".

[2] *Supra*, pp. 47, 65-68.

Briefly, no one can be allowed to plead, no one dreams of arguing, that because he drank sulphuric acid, by mistake for sherbet, or ate too much or indigestible stuff under the 'instinctive impulsion' of greed, or because he was ignorant of the consequences, therefore his mouth and throat and stomach should not have been burnt, or he should not have had indigestion and colic. No more can any one be allowed to plead that because he was driven to sin and crime by his 'unconscious', his 'instincts', helplessly, therefore he should not be punished. The counter-argument would be that he is as helpless to avoid punishment as he was to commit the misdeed; that it is not 'he', but his 'unconscious', his 'instinct', that is being punished, so that it may refrain from driving him thus again. In the older Indian form, 'Karma' is the word used in place of 'unconscious'; and there is indeed very close connection between the two; for 'as a man does persistently, so he becomes'; his deeds of one life reappear as (v ā s a n ā - s) 'instincts' in the next; a vicious circle. The argument is: 'My Karma compelled me to do this misdeed; I could not help'. 'Very well; that same Karma compels you to suffer this punishment; you cannot help. Clearly, you cannot be allowed to be helpless in doing wrong, and free in choosing consequences'. If a person's instinct, which drives him to

steal his neighbour's goods and misbehave towards the neighbour's women—if this instinct is to be respected, or sympathised in, or pitied and condoned; then so also must be the neighbour's instinct which impels him to brain this person with a bludgeon; and between the equal condonations of the two instincts, we have society transformed into a howling jungle in a trice.

We see then that the psycho-analytic 'irrational, instinctive, neo-fatalism' has no *locus standi.* The equation holds always: as the cause, so the effect; misdeed brings reactive suffering; unconscious misdeed brings unconscious suffering; conscious brings conscious. Indeed, due punishment is the only way to replace 'blind instinct' by 'free choice', in the mind of the human being. "Such and such are and will be the consequences of such and such actions; you may choose for yourself, open-eyed". As said by a wag, "sentenco-mania is the cure for klepto-mania."

What the nature and amount of the punishment should be, generally and specially, that is another problem, and cannot be dealt with here in detail. But, briefly, it may be noted that, in the ancient thought, as education has to be suited to the temperament, so also has punishment to be, because it also is educative, though in a different fashion, and also because psychical as well physical

compensation to the victim is due. The victim's 'spirit' remains 'broken', 'crushed', so long as he feels that the victimiser is 'triumphing', 'gloating'. The coarser temperament and the grosser crime should meet with corresponding punishment; the less coarse and gross, with milder. And the principle of the golden mean should govern always, everywhere.

Formerly, punishments had become too severe, indeed brutal, mixed with torture, as still among savage tribes. The reaction threatens to go to the other extreme. 'Moral indignation' against vice and sin and crime seems to be diminishing; some writers have not hesitated to say that this is due to the greater growth and spread of the vicious instincts in the people generally and in the men in power specially, f. i., the police, the magistracy, the judiciary, whence more lurking sympathy on their part with the criminal than with the victim; there is much talk of avoiding vindictiveness and showing humanity to criminals—while hundreds of millions of non-criminal animals are being slaughtered every day for human food; and the jail is likely to become a more, even far more, comfortable place to live in, than the cottages and surroundings of millions upon millions of honest hardworking half-starved tillers of the soil and workers of the factories. Again we

have to say, the middle course is the right course. Again we have to remember that duty varies with time-place-circumstance. Extreme (k a r u ṇ ā and a - h i m s ā) forgivingness and non-violence towards those who sin against himself, and (u p - é k s h ā) 'silent witnessing' towards those who sin against others, may be all right in a hermit, sannyāsī, *faqīr*. But the former would be a great and dangerous weakness in a householder, and the latter a positive crime in a policeman, a soldier, a magistrate, a state-officer and public servant. (H i m s ā) violence, harmfulness, and (ḍ a n d a) just punishment, must be carefully distinguished from each other.

The Art of Good Action.

Having very briefly dealt with the main facts and laws covered by the Science of human Action, we may pass on to the Art of Cor-rect Action.

Life, mind, has three aspects, functions. Every civilisation has therefore the same three: (a) its characteristic body of knowledge, its science, predominantly physical, super-physical, or spiritual; (b) its ideals, aspirations, culture, art; (c) its enterprises, ways of living and behaving, its internal haphazard social structure or deliberate social organisation, its external conduct towards other civilisations and nations; all three being influenced

by, and corresponding with, one another.[1] Religion has the same three: (a) (Jñāna) basic truths, of physical, superphysical, and metaphysical science; *Haqīqaṭ* or *Daqāyaq*, or *Aqāyaḍ*, as the Sufis of Islām say; Gnosticism, as the wise men of Christianity may name it; (b) (Bhakṭi) devotion, worship, exalted emotions, ideals corresponding with its science; *Ṭarīqaṭ* or *Ibāḍaṭ*; Mysticism or Pietism; (c) (Karma) consecrating actions, sacraments, refined, symbolic, significant ritual and ceremonial, acts of charity, self-denial, self-sacrifice, for the re-duc-tion of the baser, and the in-duc-tion, e-duc-tion, e-duca-tion of the finer, components of the human being's constitution, so that the body may become fit instrument of the Divine Spirit; Sharia'ṭ, Mā'milāṭ; Energism, Pious Works.[2]

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[1] Reclamation of wild lands, extension of old and annexation of new territories, developement of industries productive of the necessaries of life—all this may be regarded as belonging to the 'nutritional self-preserving instinct' of a nation; expansion of industries productive of 'comforts' and 'luxuries', widespread trade and commerce, to its 'acquisitive self-augmenting instinct'; conquests, colonisations, creations of new towns and settlements, to its 'reproductive, self-multiplying, instinct'.

[2] Sharīa'ṭ rā shaār-é-khwésh sāzaḍ,
Ṭarīqaṭ rā wisār-é-ḳhwésh sāzaḍ,

(Vēḍ-ānṭa) the 'End', finality, crown, of 'Knowledge', (Āṭma-viḍyā, Aḍhyāṭma-shāsṭra), Metaphysical and Psychological and Scientific Religion, as said before,[1] is not a mere theory. It applies itself comprehensively and expressly to the administration of human affairs. Thus, it enjoins a (Varṇa-Ḍharma) Social Organisation, interwoven with an orderly (Āshrama-Ḍharma), Planning of the individual life, which we may perhaps call 'Individual Organisation' for convenient use by the side of 'Social Organisation'. This Organisation is to Philosophy, as Applied Science is to Pure, Medicine and Surgery to Chemistry, Botany, Anatomy, and Physiology, as Engineering to Mathematics. The Individuo-Social Organisation of India is Applied Metaphysic and Psychology, by express declaration. It is the Ancient Socialism which, some are convinced,[2] is truly 'scientific',

Haqīqaṭ khud maqām-é-Zāṭ-e-Ū ḍāṅ,
Buwaḍ ḍāyam miyān-é-kufr o īmāṅ.

(Sūfī verse).

"Sharīa'ṭ is His outer garment; Ṭarīqaṭ, the inner; Haqīqaṭ is Him-Self, poised ever between belief and disbelief."

[1]See pp. 24, 89, *supra.*

[2]Some Indians; but now some Europeans also, after pondering over the present condition of affairs

because based on the Science of Psychology, the most important of all the sciences, as is being widely recognised in the west also, now; while Modern Socialism (or Communism), which calls itself scientific, fails to be so, because it ignores and even goes positively against some fundamental facts and laws of human nature, and therefore will fail to realise its objective; and fail exactly in the degree in, and to the extent to, which it violates those facts and laws.[1]

"All this world of objects, which is named by the word 'This', is made of and by *Ideation*; hence, none who knows not the Science of the Self can carry action to fruitful issues. He who knows the inner purpose and the laws of this marvellous and immeasurable World-process and its Order, *ideated* by the Self-Existent—he alone can rightly ascertain and

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in Europe; see e. g. Dr. Mees, *Dharma and Society*, (1935), and *The Human Family and India* (1938).

[1]In *Ancient versus Modern Scientific Socialism*, endeavour is made to compare and appraise the several 'isms'. The merits as well as demerits of Russian Communist Socialism or Bolshevism, of Italian and German Fascism and Nazism, and of British and American Capitalist Democratism are attempted to be ascertained. All have great things to their credit; all have great crimes and cruelties to their debit also.

enjoin the rights-and-duties of the different classes of human beings, of their several (v a r ṇ a - s) occupations and vocations, and of their (ā s h r a m a-s) stages in life".[1]

We have seen before,[2] what the Nature of the World-process, and the meaning, purpose, Ends, of Life are, in the ancient thought. Out of that thought and the Science of Action included in it, arises the Ethic of (Ṛ ṭ a) 'Right', Good, Action. The quintessence of that Ethic is the Golden Rule, stated by Manu, Vyāsa, Zoroaster, Confucius, Buḍḍha, Christ, Muhammad, all alike:[3] "Do unto others as

[1] Ḍhyānikam sarvam év-aiṭaḍ
yaḍ Ēṭaḍ-abhi-shabḍiṭam;
Na hy-an-aḍhy-āṭma-viṭ kash-chiṭ
kriyā-phalam up-āshnuṭé.
Bhagavan! sarva-varṇānām
ḍharmān no vakṭum arhasi;
Ṭvam év-aik-osya sarvasya
viḍhānasya Swayam-bhuvah
A-chinṭyasy-āprameyasya
kārya-ṭaṭṭv-ārṭha-viṭ, Prabho!
(*Manu*).

[2] *Supra*, pp. 125-145.

[3] See *The Essential Unity of All Religions* for textual quotations and translations in English of parallel passages of the several scriptures. Of India's six systems of philosophy, the Pūrva-Mīmāmsā may be said to deal with the Ethic of Action, broadly speaking.

you would that they should do unto you". The indispensable motive-power, the *desire*, behind such action is: "Love others, love your neighbours, as your-Self, and love God, the Universal Self, the True Self, with all your heart". The *cognition* behind the desire, the reason for it, which makes it possible and actual, is the *fact* that the 'others' *are* your-Self, and your-self and all other-selves are in God and are God, the Supreme all-including Self. The feeling of this Fact is the Great Love.

But in daily life, endless difficulties arise in the carrying out of the Golden Rule. Life and surroundings are simple only in principles; they are very complex in details, because of the proliferations and convolutions of the duads and triads. "Duty must perforce vary with time-place-circumstance".[1]

Hence guidance is needed. The Divine Law of the Golden Rule has to be particularised, detailed, fitted to the particular and detailed situations and relationships of life, by human law. (Ḍharma, from ḍhṛ, to hold together) Law (from *legere,* to bind together) determines and binds together rights-and-duties, and binds together human beings in the bonds of those rights-and-duties, into a (Sam-āja, samam ajanṭi janāh yas-

[1] Ḍésha-kāla-nimiṭṭānām
bhéḍair-Ḍharmo vibhiḍyaṭé.

m i n) Society, "wherein all individuals move forward and progress together". In such a (S a m ā j a-v y a v a s ṭ h ā, S a m ā j a-v y ū h a) 'Social Organisation', 'well-ordered, well-planned, well-knit, Social Structure', human beings live in as-socia-tion and advance towards the clearly recognised ends of life in company and co-operation, by means of regulated and balanced (p r ā ṭ i-s v i k a) 'individual' egoism and (s ā r v a-s v i k a) 'collective' altruism; fostering 'the cow of plenty', 'mother earth', for the good of all; not trying to outrace one another frantically in blind and suicidal competition, driven by unrestrained and insanely separatist selfishness, killing the goose that lays the golden eggs, 'cutting out the udder of the cow that yields the milk'.

In order to be made practicable, the Golden Rule has to be provided with a technique, a Social Structure, wherein the main kinds of 'social labor' on the one hand, and of human temperaments and vocational aptitudes on the other, are scientifically ascertained and classified, and corresponding suitable education and vocations provided to each and all; and, side by side with such provision and 'division of the Social labor', just partition is made, between the vocational classes, of appropriate rights and duties, labor and leisure, hardship and ease, pain and pleasure, achievements and rewards, work and

remuneration, different means of earning livelihood, special efforts and special prizes, individualist incentives for the best egoist work, and also socialist incentives for the best altruist work within the capacities of frail mortals of different psycho-physical constitutions, interests, tastes, aptitudes, and abilities. Such partition is indispensable in order to minimise all-hindering jealousies and wasteful frantic competitions, and maximise all-helping good-will and rational co-operation.

This is just what the Ancient Socialism does. Philosophy and Psychology are applied by the Manu and the Ṛshis, the primeval patriarchs, hierarchs, law-givers of the Human Race, or at least of the Indian People, to create and establish a system in which the life of each Individual, and the life of Society as a whole, both, are organised and interwoven, as warp and woof, to subserve clearly visualised ends of life. Individual and Society are obviously inseparable, have no meaning apart from and independently of each other. Even a solitary, even a recluse hermit, on the one hand, or a baresark maniac, on the other, is never wholly out of touch with fellow-humans, so long as he is alive. Therefore, in this system, Individualism and Socialism are duly combined and balanced. It has to be noted particularly, that the Golden Rule, far from abolishing egoism, makes it the measure of

altruism; 'as yourself', 'as to yourself'. Each is given its due, and not more than its due. Utter renunciation is the ideal for the last stage of life, that of the hermit, s a n n y ā s ī, *faqīr*; and even then it can never be fully realised, while the body holds. Co-operation and competition both are properly regulated in the old schemes. Competition is subordinated to co-operation in organised and publicly known ways; for excess of '*struggle* for existence' in a society means its disruption; while predominance of '*alliance* for existence' means integration in direct ratio. Class-balance, class-harmony, class-co-operation is maximised. Class-conflict is minimised, to the point, viz., that only a healthily jealous watchfulness is maintained by each vocational class, just to make sure that its rights-and-duties are not encroached upon by any other. The means of ensuring this, as far as humanly possible, is the clear defining and equitable partitioning of 'the work and the wages' of life, as above indicated, in accordance with human psychology.

This ancient Indian System of Individuo-Social Organisation, this Code of Life; of Right Living, is known as the Varṇ-Āshrama Ḍharma,[1] the Ḍharma-Law, the Rights-and-

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[1]The Persian equivalent for Varṇa-ḍharma would be *Farāyaz-i-pēshawarī*; for Āshrama-ḍharma,

Duties, of the four (ā s h r a m a - s) 'staying-places', 'abodes' (for a period, each), stages, into which each individual life is naturally divided, in each of which a normal person has to 'rest and work' for a part of the life-time, and of the four broad, main (v a r ṇ a - s) 'self-chosen occupations', vocations, which 'describe' a person, into which the social life is divided by the four main natural temperaments.[1]

Briefly, it may be said, in modern terms, that the ancient scheme is a system of Guild-Socialism of Four Main Guilds, and that it avoids the different grievous defects of the several current 'isms' and contains the useful features of all, and much else besides of great spiritual as well as material value. This is a great claim to make; and critical orientalists have often said that it was only an ideal, never reduced to practice. Yet here is the

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Farāyaz-i-shakhsiyaṭ; and for Varṇa-vyavasṭhā, Social vocational or occupational Organisation generally, *Ṭanzīm-i-jamāaṭ.*

[1] If the reader cares to pursue the subject, he will find fuller treatment in the other works of the writer, viz. *The Science of Social Organisation or The Laws of Manu*, and *Ancient versus Modern Scientific Socialism*; also several pamphlets, e.g., *Ancient Solutions of Modern Problems*, *The Ethico-Psychological Crux in Political Science and Art*, *The Dawn of Another Renascence*, and *Eugenics, Ethics, and Metaphysics.*

testimony of the Greek Megasthenes who was in India, twenty-two centuries ago, as ambassador (circa 306-298 B. C.), from Seleucus to the emperor Chandra-gupta, at Pātaliputra (modern Patna).

"Megasthenes has left a life-like picture of the Indian people ...The Greek ambassador observed with admiration the absence of slavery in India, the chastity of the women, and the courage of the men. In valour, they excelled all other Asiatics; they required no locks to their doors; above all, no Indian was ever known to tell a lie. Sober and industrious, good farmers, and skilled artisans, they scarcely ever had recourse to a law-suit, and lived peacably under their native chiefs. *The kingly government is portrayed almost as described in Manu....*"[1]

A very brief outline of the scheme may be permissible here.

It has been said above, and should be never lost sight of, if the Ancient Scheme is to be appreciated duly, that Individual and Society cannot be cut apart from, cannot exist,

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[1] McCrindle, *Ancient India as described by Megasthenes and Arrian*, p. 40, (ed. 1877). "Megasthenes is a thoroughly trustworthy witness concerning matters which came under his own observation"; V.A. Smith, *The Oxford History of India*, p. 74 (ed. 1919).

without, and must be dealt with in constant reference to, each other. The Part and the Whole are interdependent. Yet the Whole is something more than a mere aggregation, a mere juxtaposition, of parts. A col-lect-ing *principle* of re-lat-ion-ship between all the parts among themselves, and between each and the Whole, is also there. An organism is not a mere pell-mell heap of organs, or an organ of tissues, or a tissue of cells. It is a special arrangement of them. The specialty, the governing and 'organising' principle, of the arrangement, is the purpose, end, aim, object, final cause, which the organism, with all its organs, each with its peculiar function, subserves. It is the thread which passes through and holds together all the beads of the rosary, the pearls of the necklace. To live without purposeful plan and organisation is to live aimlessly, futilely. To live with disorganisation, misorganisation, is to live brutally, painfully. Organisation, planning, devising appropriate means for specific ends, is 'practical reason', is the fulfilment and justification of intelligence, of 'theoretical or pure reason', of science.

But in order to organise our individual and social life well, wisely, scientifically, it is necessary to know the meaning and purpose of life, its origin and forms and destiny: 'Who and What am I, Whence, Whither, Why'? The

purblind leaders of the blind, the statesmen and politicians and economicians who have no thought of and no care for these ultimate values, can lead themselves and their willing followers or unwilling serfs only into the bottomless pit. Metaphysic tells us of the penultimate values and the Supreme Value. These are, as may be repeated here[1], Self-expression and Self-realisation, (a) first in and through and by identification with a body, and then (b) by separation from and negation and transcendance of that limiting body; (a) happiness here, and (b) happiness hereafter or, rather, in the Eternal—happiness, the essence of which is the feeling of (a) self-existence, self-moreness, self-manyness and (b) Self-allness.

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[1] The writer has felt a fear now and then that he might be thought tiresome, because of too frequent repetition of some main ideas. He has gathered courage again from, and consoled himself with, the consideration that all life, all nature, is a perpetual unremitting repetition, amidst variation. Earth, moon, sun, planets, stars, seasons, births-deaths, winks, breaths, are all performing the same rotations endlessly. Day after day, night after night, we go through the same routine, yet with some changes. Definitions, axioms, postulates, have to be referred to again and again in solving every theorem and problem; but there is a newness also, an advance into fresh regions, with each application.

The end and aim of life, the life of each individual, of all individuals, and therefore of Society, is thus dual, (a) the fulfilment of bodily, physical, sensuous, Material Desire, (b) the realisation of Spiritual Desire which is the Desirelessness, the Peace, of Perfection, of Allness. The Samskṛṭ words are (a) Vishay-ānanḍa, Joy of Finite sense-objects and (d) Brahm-ānanḍa, Bliss of the Infinite, which Infinite is the *opposite*, and no multiplicand or dividend, of the Finite. The more common and current names for these two (purush-ārṭha-s) halves of 'the heart's desire of the human being', his twofold *summum bonum*, 'greatest good,' are (a) Kāma and (b) Moksha.

But at this stage of evolution, the (Kāma) Material Desire of the soul-body cannot and ought not to be fulfilled in the same crude way as that of the animal. It has to be refined by (Arṭha) wealth, riches, artistic possessions. But, again, such possessions are not possible in a 'state of nature, red in tooth and claw'. Hence they have to be regulated, partitioned, guarded, guaranteed, by (Ḍharma) Law-Religion. The first half of the summum bonum therefore becomes sub-divided into (1) (Kāma) joy of body, with its sensor and motor organs, in the life of the Family, which is refined by (2) (Arṭha) Property, which is regulated by (3) (Ḍharma)

Law, human and divine; Law, as enjoined from time to time, in accord with the principles and dictates of Philosophico-Scientific Religion, by the Philanthropic Elders of the Race, who embody its highest Wisdom and Con-Science.

Law-Religion, Property, Family, are thus the fundamental institutions of human life, during its first half.

During the second half of life, the second part of the summum bonum, (4) (Moksha) salvation, should and does prevail, in every well-ordered life, of every well-advanced soul. Herein is achieved gradually the complete transcendence of individualism and separatism, and the culmination of the socialism and collectivism which was begun to be learnt and practised on a small scale in the life of the family: 'All living beings are members of *My* Universal Joint Family; *I* cognise all truth and all error, *I* feel all love and all hate, *I* en-act all vice and all virtue, with all their sensor and motor organs; *I* feel all pleasure and all pain in all their living bodies; all the Universe is *My* Property, All is *Mine*'; and, finally, the supreme Law-Religion, '*All* is *I*'. Thus is Spiritual Desire fulfilled; the moth becomes the star; the drop the ocean; the part the Whole; the Infinitesimal the Infinite.

Men and women, at this present two-sexed stage of evolution, are patently incomplete, each, without the other; and both, without the relating third, the child. God and Nature need Man to embody and express both. Hence the Family, made up of 'father-mother-child', is the true 'unit of Society', not the Individual. Without the Family (of some sort, as that of the animals even), there is no progenition; without that, the race, Society, perishes. For happy Family-life, good health, parity i. e. compatibility of temperament, congruous harmony of tastes and interests, mutual affection, mutual supplementation and complementation, the feeling that they have to be, that they are, harmonious *halves* (a r ḍ h ā n g ī and a r ḍ h-ā n g i n ī) of one whole, even as the right and left halves of each human brain and body are, and self-control, self-discipline, sense of responsibility, mutual accommodativeness and 'bear and forbear,' the conviction that life cannot be all a picnic, but is often great hardship which is best relieved by (s a h a-ḍ h a r m a-c h ā r a) 'loving companionship in duty'—all this, between the life-partners, is necessary for happy Family-life. And all this depends upon due physiological and psychological testing, ascertaining, training, educating, before marriage, by the elders of the couple concerned, principally; and, next, by the two themselves, if and as they have the

needed science, and confidence in themselves and each other.

More: For happy (G ṛ h a - s ṭ h a, Skt. o k a s, Gr. *oikos*, house) 'house-hold' or 'eco'-nomic life, vocations suited to temperament, aptitude, ability, and earning of sufficient livelihood, possession of sufficient Property, are requisite. This, again, is matter for psycho-physical testing and ascertaining, during the years of education, and the provision, by a rational organisation of society, of facilities for fitting every person into his *proper* place, before life-occupation is taken up.

For such scientifically planned organisation, by means of (Ḍ h a r m a) good and wise Law and consoling and inspiring Religion—for this, spiritual-hearted and science-headed legislation, ministration, and appropriate culturo-vocational education, for all sections of the people, by the worthiest members of society, are necessary.[1]

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[1] Thinkers are beginning to realise in the west too, that, in education and all other departments of life, it is not enough to juggle with figures for the 'intelligence quotient', but that it is necessary to ascertain the *temperament* and *character*, the *interests* and *ambitions*, the special mental and physical abilities, of each person concerned. See Dr. C. S. Myers, *A Psychologist's Point of View*, (1933).

Again, competition and co-operation, both, are everywhere necessary in all departments of life, but the former must be subordinated to the latter, in such proportion that both may minister to the Social and the Individual health. As said before, '*alliance* for existence' is even more needed for the manifestation of truly social life than '*struggle* for existence'. The two are the social aspects of the primal Duality, of predominantly selfish 'hate' and predominantly unselfish 'love'. Each perishes, goes to sleep, without the other. Order needs disorder; lawlessness, law; liberty, limitation and restraint; fate, chance. The extensor muscle cannot work without the contractor; the excretory organs without the secretory; the inhibitive urge without the exhibitive. The parents' needs have to be balanced by the childrens'; my neighbour's, by mine. And vice versa. But each term of the pair has to be regulated; neither must go beyond bounds, much less to an extreme. In every living organism we find all sorts of contradictions operant always; all are harmonised and synthesised by the Purpose, the Life of the Individual (soul, mind, entity, unit or element of consciousness, as one may please to call it, dwelling and expressing itself in and through the) Organism.

How to harmonise and synthesise the conflicting elements of human nature, antago-

nistic temperaments, contradictory desires, selfish and unselfish, so as to make the Social Organism as prosperous as the normal healthy individual organism ? How organise Society for 'domestic', internal, Well-being and Peace, so that Organisation for War may be obviated, on the one hand, and on the other, be instantly ready at emergent call ? The unsurpassable Vedic Metaphor tells us how.

Society is made up of individuals; the purpose of its life can be nothing else than the attainment of the summum bonum by each individual life, in its proper time; therefore it also should be organised like the individual. Head, trunk, arms, and legs, in the body; cognition, desire, action, undifferentiated yet all-supporting plasm of consciousness, in the mind; nervous, nutritive, muscular, skeletal, systems in the physical organism; intellectual, emotional, volitional, semi- or sub-conscious, systems, in the psychical organism; these give us the principles of (V a r ṇ a - Ḍ h a r m a) Social Organisation, and the four main sub-divisional Parts or Organs thereof, the four natural psycho-physical types or classes of human beings, viz., (a) the man of knowledge, (b) the man of desire, (c) the man of action, (d) the man of unskilled or little-skilled labor and undifferentiated, unspecialised, comparatively uneducable child-like mind, who has no initiative of his own, and can do mostly

only what he is told by others of the other three types.

For the (Ashrama-Ḍharma) 'Duty of the life-stages', 'Individual Organisation', the life is planned out thus:

(a) The first quarter, broadly speaking, of the life-time, is devoted to the learning of (Véḍa and Viḍyā) Sciences and Arts and (Ḍharma) Duty. It is called the stage of the (Brahma-chārī), student, who is 'walking in the way of God and of godly Science'; is undergoing triple education, intellectual study, emotional discipline and character-formation, and physical training; is assiduously endeavouring to achieve 'Brahma' in its triple sense of (1) the (Param-Āṭmā) Supreme Infinite Self, (2) the (Véḍāh) Science of the Infinite, and the sciences of the Finite as governed by that Science of sciences, (3) the (Shukram) seed of life, the sperm-germ in which resides the potency of 'infinite' multiplication and continuity. Brahma-charya, 'walking with God, abiding in Brahma', has come specially to mean sexual 'continence' and conservation of (vīrya) 'virility', self-control, avoidance of excitants; because that is the prime means of gathering and storing vital vigor, warding off disease, prolonging life, developing (varchas, ṭéjas, sahas, mahas, etc.), 'mental power', 'fiery energy', valour', 'splen-

dour of body', etc., by transformation of the sexual energy, and thereby achieving all else that is desirable and may be desired.

(b) The second quarter is given to the 'stage' of the (G ṛ h a - s ṭ h a) 'house-holder' engaged in achieving (K ā m a) lawful carnal and psycho-spiritual joys in the family life, and in the earning of sufficient (A r ṭ h a) income as means thereto, in accordance with (Ḍ h a r m a) law.

(c) The third quarter is assigned to the 'stage' of the (V ā n a - p r a s ṭ h a) person retired from the competitive life of bread-winning and money-making in town or village; who is living on what he has put by or on a 'pension'; is 'dwelling in the suburbs', the neighbouring 'woodlands', or even 'forests'; is practising ever increasing renunciation and giving away of possessions for public purposes; and is engaged in (y a j ñ a - s) honorary unremunerated 'sacrificial' public services of various kinds, and in the study of the deeper Sciences of the Psyche and the Spirit.

(d) The last quarter is set apart for the final stage, that of the (s a n - n y ā s i) 'person who has laid down and cast aside all worldly things', the anchorite confirmed in complete renunciation of mundane desires, and of all objects of sense except the barest necessaries, immersed in spiritual exercises and prayer for the well-being of others.

These are the four natural stages or divisions of life. They correspond with the two halves of the period of growth and the two halves of the period of decay of the body. In the first two stages, Individualist Egoism pedominates, but ever decreasingly, in the normal person; in the last two, Socialist Altruism prevails, ever increasingly. The new-born baby is one lump of pure selfishness; the grand-parent (s a n - n y ā s i or s a n - n y ā - s i n ī) hermit, ready to give up the body itself, should be the acme of unselfishness. Also, as said before, in the moment that the baby appears as essence of selfishness, in that same moment the mother becomes the "mother", sweetest of all names and things, unselfishness incarnate, the living Jesus in every home—though for *her* baby only, mostly! Thus, in the individual life, in the family life, in the social life, God's Nature and Human Nature, if man will only reverently study and understand and obey it, and *regulate* his life accordingly, balances and gives due and ample scope to both egoistic individualism and altruistic socialism.

This (V a r ṇ - Ā s h r a m a Ḍ h a r m a) Socio-Individual Organisation has four main intimately interlinked departments or sub-divisional organisations, which may be further sub-divided into any number, for convenience, as required by time-place-circumstance. These are:

(a) The Educational Organisation, by means of the (B r ā h m a ṇ a v a r ṇ a) 'class' of the 'men of Brahma' 'the missionaries of God', the 'men of wisdom,' i.e., knowledge plus philanthropy, the spiritual-minded scientists, the Educators, and the (B r a h m a - c h ā r i ā s h-r a m a) 'order' of the Students, the Educands;

(b) the Protective, Defensive, Political Organisation, by means of the (K s h a ṭ ṭ r i y a v a r ṇ a) 'class' of 'defenders from harm', 'the men of action' and of valorous self-sacrifice for the protection of others and the enforcement of the law, and the (V ā n a - p r a s ṭ h a ā s h r a m a) 'order' of 'retired' persons of mature experience of human affairs and intimate first-hand knowledge of one of the four main departments of the social life, who would be able to make good and wise laws, and advise, supervise, and guide the men of action rightly;

(c) the Economic Organisation, by means of the (V a i s h y a v a r ṇ a) 'settlers on the land', the farmers-traders, the suppliers-nourishers, 'the storers-distributors', the men of (v i s h a h) wealth', 'the men of acquisitive and collecting desire', the managers of production and distribution of necessaries, comforts, luxuries, and of the (G ṛ h a s ṭ h a ā s h r a m a) 'order' of the householders, who with their dependents, are the consumers;

(d) the Industrial or Labor Organisation, by means of the (S h ū ḍ r a v a r ṇ a)

'order' of workers, 'the men of helpful unspecialised labor', (s é v a k a - s) who 'help' all the others generally, and (in a special sense) of the (S a n n y ā s ī ā s h r a m a) the 'order' of hermits. The anchorite is the *spiritual* servant of fellow-creatures; the worker, their *physical* helper.

These four (V a r ṇ a-s) vocational classes were formerly constituted into four Guilds or Corporations, (variously called g o ṭ r a, k u l a, v a m s h a, j ā ṭ i, s a n g h a, g a ṇ a, g r ā m a, s h r é ṇ ī, n i g a m a, p ū g a, for the different v a r ṇ a-s and sub-v a r ṇ a s). They were elastically selfgoverning, but interdependent. All were presided over by the (Ḍ h a r m a - P a r̤ i s h a ṭ) Presidium of 'holy persons' chosen from all four, as the best, wisest, most experienced and philanthropic, of each, after their retirement from the competitive family-life of the householder, and who had thus all become (b r ā h m a ṇ a-s) 'men of wisdom' in the larger sense[1], but each of whom possessed special knowledge and experience of one of the four main departments of human life.

Such 'just and virtuous persons' would have no personal ambitions and greeds to gratify, no vanities to tickle, no nests to feather, no personal or family or clannish

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[1] Eṭām kāshthām avashtabhya sarvo brāhmaṇa uchyaṭé: Suréshvar-āchāryā, *Bṛhaḍ-āraṇyaka Vārṭika.*

interests to serve, no jealousies to assuage, no grudges to satisfy, no axes to grind, no vengeances to wreak. They would be patriarchs and matriarchs wishing well to all. They would be (y u k t a, â y u k t a, p u r o-h i t a, p r a t i-n i-h i t a) 'chosen', 'put forward', 'made representative', 'elected', by universal acclaim, because they are thus philanthropic and wise. They would not represent any antagonistic interests, and would have no need to 'fight' with and 'de-bate' (*de*, down, and *bateo*, to beat) each other, in the (v i d v a t-s a m i t i) 'wittena-gemoot', the 'meeting of the wise', in the hall or other place of legislation, as in a gladiatorial arena, with tongues for weapons. They would represent mutually supplementary interdependent vocations and departments of knowledge and experience, not only not in conflict but in positive harmony with, nay, necessary to, each other, as organic parts of a whole. They would disinterestedly wish well to all just interests, and would make good and wise laws for the promotion of all such interests side by side, equally, each in the appropriate degree. Their moral force, their influence, their example, their work, their wisdom, would cure public life of the immense corruption from which it is suffering everywhere today.

Such are the invaluable benefits that did accrue to society in India, at one time, and can accrue again to any nation which would foster

and develope it, from the existence of a genuine (V ā n a-p r a s ṭ h a) 'Order' of unremunerated, 'honorary', 'highly honored' and deeply trusted 'public workers' possessed of true 'public spirit', the spirit which places and works for the good of the public as a whole above all private personal good.

The benefits of a genuine San-nyāsī Order are, if possible, even greater. A *real* san-nyāsī, (s a n ṭ a h) 'saint', anchorite, hermit, *ḍurvésh*, *faqīr*, venerable with age, wise with long-gathered experience, living the 'ascetic' (ṭ a p a s w ī) life, using only the barest necessaries, who has renounced and retired from, may be, a king's throne, (as was indeed the rule in the old days of India, whenever the ruler happened to survive, from battles, into old age), or great worldly possessions, or flourishing commercial and financial business, (as happens even today, now and then, in India), such a truly 'holy person' spreads spiritual health, good-will, peace, elevation of mood, all around him, by his mere existence. His very presence, by itself, radiates benevolence, abashes vice and evil, shames mundane greeds, disarms private jealousies and animosities, chastens and allays all baser passions, arouses conscience, inspires virtuous feelings, reconciles to adverse fate, softens and makes easy to bear the strokes of ill fortune, promotes contentment and brotherliness, in all those

who come near, or hear of, him. Even as the presence of a lineal patriarch or matriarch, a great-grand-father or great-grand-mother, keeps the members of a joint family together, as a thread does the flowers in a garland, even so, or even more than this, does the presence of such a spiritual patriarch or matriarch, full of all-loving, all-guiding, all-reconciling wisdom, make an affectionate joint-family of a whole population. Such reverend men and women (and examples of both are fortunately not wholly wanting, though very rare, now, of course, even in these greatly changed times, in India) are truly God's Blessings incarnate, dwelling among men for their helping. They are the true Mission-aries of the Divine, filling the atmosphere all around with the sweet 'odour of sanctity', living on, on earth, to fulfil their God-ordained mission of uplifting the souls of human beings to honesty, fair-dealing, uprightness, if they are in trade, to chivalrous heroism and protectiveness and strict justice, if in executive vocation, to high and deep spirituo-material science, if engaged in educational work and in the gathering and spreading of true and helpful knowledge, and, above all, and of all vocations, to good-will and peace and wisdom.[1]

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[1]We have noted the testimony of Megasthenes before. Prof. Deussen a profound western scholar,

The *form* of *government* is a comparatively minor matter, though of course not wholly unimportant. The right structure and *organisation of society*, by the distinguishing and the articulating together of the four main professions, under which fall all possible human occupations, viz., the learned, the executive, the commercial, and the labor professions, is all-important. India, in her long history, has tried all forms of government, royal mon-archy, constitutional monarchy, suzerainty and overlordship, di-archy (in the Spartan sense of two co-kings), mult-archy or olig-archy, republic, imperial monarchy, federation, confederation, etc.;[1] but the

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full of Samskṛt learning, who visited India in the last decade of the nineteenth century, has written: "In our opinion the whole history of mankind has not much that equals the grandeur of this thought", (i. e., the chaṭur-āshrama plan); *Ency. of Rel. and Ethics.*

[1]See K. P. Jāyaswāl, *Hindu Polity.*

A Note on Kinds of Marriage. (This note should have been placed at the foot of p. 214, but was inadvertently omitted there. It is appended here, on the principle of 'better late than never', and also because the associational 'law of similarity' causing recollection, justifies reference to the many forms of human marriage, when the many forms of human government are mentioned). The Indian People also, like mankind everywhere, have been and are experimenting with all sorts of sex-relations; not

four-fold social organisation has always remained the ideal fundamental institution, and the undisputed duty of all the political

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only in the course of history, at different periods; many of such kinds may be found in practice, simultaneously, even today; in different parts of India, because the country is so large; among different sections of the population, because it is so numerous, and includes specimens of all stages of civilisation, primitive to highly advanced.

The human race has tried promiscuity and free love, group-marriage, endogamy, exogamy, hypergamy, freedom before marriage, freedom after marriage, freedom during marriage, secret adultery, open adultery, exchange of wives, lending of wives, concubinage and now gigolage, marriage after conception, marriage with matriarchal rule of the household, marriage with patriarchal rule, polygyny, polyandry, monogamy, experienced marriage, virgin marriage, marriage of old man with young woman, of young man with old woman, sadistic marriage to transfer venereal disease to and vampirise vitality from the younger partner, orgies and carnivals and Bachchanalia of promiscuous lust, repeated marriage after divorce, faithfulness to death and beyond, and also trial or, as it is now called, companionate marriage. But the steady ideal, that has always, perpetually, emerged and re-emerged out of all this welter of experiments, and experience of their consequences, is that of monogamy, permanent marriage, of one clean, undefiled, virgin youth with one clean, undefiled, virgin maid, both of

forms has been to simply maintain it. Even such an imperialist as Kautalya-Chāṇakya, the teacher-minister of the 'emperor' Chanḍra-

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mature age, neither too young, nor too old, appropriately educated, not disparate in temperament, faithful unto each other and to children, until death and even beyond.

The ancient social scheme of India, while mentioning many 'forms', and also some 'kinds', of marriage, upholds this as the 'ideal', emphatically.

Scientific collection of information on all aspects of sex, open discussion of it and of the inferences based on it, books, magazine articles, writings in the daily press, have multiplied in geometrical progression during the last three or four decades. The advent of 'contraceptive' and 'prophylactic' devices, on the one hand, and of new economic conditions for women, since the World-War, specially in the wealthy towns of the west, on the other, have given a new orientation to all sex-problems, and are creating new freedoms and new 'mores' or 'morals'. Still, somehow, the ideal of permanent one-man-one-woman ideal recurs, at the end of many 'scientific' discussions. Thus in Dr. Ira Wile's symposium of eleven experts of as many different sciences, entilled *The Sex Life of the Unmarried Adult* (pub: 1935), four writers who directly deal with the question of future prospects, say, at the close of their papers:

"The sex-life of the normal young unmarried adult...is preparation for...the promotion of personal happiness and adjustment in some kind of *marriage*,

gupta, contemporary with Aristotle and Alexander, expressly says as much in the opening sections of his *Artha-shāstra.* In

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whether free and unconventional, common-law, or according to civil or religious rite"; (p. 52).

"*Marriage* still remains, and will so continue to be, the preferred and idealised type of sexual relationship, aspired for and demanded by the overwhelming majority of our young people...... The highest personal happiness comes from *marriage* based upon romantic love"; (p. 153).

"The women I have studied always looked first for love in their heterosexual experience, and apparently they turned to relations bringing about a mere physical satisfaction only after a disappointment in love. *Marriage* remained the greatest desire of all of them"; "A hopeful outlook suggests that the best of the old ideas concerning one-man-one-woman life partnership will be strengthened, but with a new degree of equality, flexibility, and tolerance"; (pp. 209, 211).

"The young people of today, who are so eager to marry, probably do not suspect that they are entering the most *difficult and dangerous* of all relationships. When they do suspect this, perhaps the *adventurous drive of* mankind will be turned... *toward* the institution of *matrimony*, instead of away from it"; (p. 303). (It has long been known and observed that the three greatest *adventures* of each life are birth, marriage, and death).

G. B. Shaw, in ch. 84 of the latest edition of his book on *Socialism,* says: "The tendency in

the reign of Chandra-gupta's grandson, the greater 'emperor' Ashoka the Buddhist, this very ancient traditional organisation was not attempted to be abolished, but only to be *reformed* in accord with the pronouncements of the Buddha, and re-set on its true basis of (karma) 'bread-winning occupation', 'way of living', 'vocation by spontaneous variation', from which it had shifted and degenerated to the false basis of mere (janma) crass

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Russia at present seems to be towards Puritanism in sexual behaviour rather than towards the Rabbelaisian Abbey of Thelema, where the motto was, 'Do as you please';" (p. 440; pub: 1937).

It should be noted that, in accordance with the philosophical and psychological principles which pervade and govern all parts of the ancient social organisation, there are four main *forms* of monogamous marriage recommended for the four types of temperament, respectively, though the (1) 'brāhma' (or any one of three other subordinate forms closely allied to it) is good for all types: (1) settled by the elders, for the sāṭṭvika type; (2) 'gānḍharva or svayam-vara', by self-choice, for the better rājasa type; (3) 'rākshasa', 'by capture', for the lower and coarser rājasa type; (4) 'āsura', 'by purchase' with cash or other 'consideration,' for the mixed rājasa-ṭāmasa type. The first is regarded as the best, the second as the next best, form. Polygamous, polyandrous, post-divorce, post-widowhood, post-desertion, adulterous, 'rape' etc., unions are also mentioned; but they are āmasa and 'degrading', some positively criminal.

'heredity'. Manu simply says that the head (technically designated as r ā j ā, which word etymologically means the 'rejoicer' of the people) of the Guild of Defenders (i. e. of the army, police, magistracy, etc., in short, the Executive), entrusted with and wielding the (ḍ a n ḍ a - s h a k ṭ i) 'sceptre, the rod, of power', 'the compulsive force' which is the foundation of government proper—this head, this chief executive, (and therefore, in minor degrees, every subordinate executive), should be a chivalrous and valorous (k s h a ṭ ṭ r i y a) 'man of action', consecrated by spirituo-material education, ever ready, at the risk of his own life itself, to protect every one of his people in the exercise and discharge of his (the citizen's) proper rights and duties; also that the r ā j ā should be supervised, guided, controlled by the (Ḍ h a r m a - p a r i s h a ṭ) Legislature. The sole duty of the Guild of Executors (which in most countries now has become practically the whole of the 'State') is to see that each person does his duties and gets his rights, and that none encroaches upon the rights and duties of any other. The man or woman of the Executive professions is not allowed by the ancient scheme to educate and legislate and judicate, or trade, or labor; nor the educator, legislator, judicator, scientist, spiritual minister, man or woman of learned professions, permitted to enforce and execute

the law and exercise the power of compulsion, or trade, or labor; nor the farmer, trader, shopkeeper, banker, merchant, manager of industrial concern, allowed to do the work of the learned, or the executive, or the laboring professions; nor a person of the laboring professions to do the work of any others. This means that a person who is earning his living by the pursuit of any one of the four main professions is not permitted to *earn* anything by any other profession also; he may do other work as a mere hobby. Of course, such divisions of the social labor and rights and duties can never be absolute and extreme; especially have they to be relaxed in (āpaṭ-kāla) 'abnormal times of misfortune'.

By this arrangement, if successfully achieved, the always and inevitably disastrous concentration of all the four main kinds of Power, (Shāsṭra-balam, Vāg-vīryam) Science-power, (Shasṭra-balam, Bāhu-vīryam) Arms-power, (Ḍhana-Ḍhānya-balam) Bread-and-Money-power, and (Ashu-ḍravaṇa-shakṭih, Shrama-balam) Labor-power, in the same despotic, autocratic, dictatorial pair of hands, is avoided; neither hagiocracy (theocracy, ecclesiasticism), nor timocracy (feudalism, militarism, autocracy, bureaucracy), nor plutocracy (capitalism, mammonism), nor democracy

(proletarianism, mobocracy), was permitted, or allowed to develope surreptitiously; and *balance* of power and peace between the four main vocational classes, indispensable in every civilised society[1], could be maintained within each nation, and therefore between all nations. This balance was always disturbed, and will always be disturbed, whenever any one of the 'four natural estates of every civilised realm', grasped, or may grasp, more than its due share of 'rights'.

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[1]Even Bolshevik Russia, professing to have abolished all difference of classes, has become a "U.S. S.R. of Peasants, Soldiers, and (a. Intellectual and b. Manual) Workers;" that is, Manu's four vocational classes, again. In Britain, the 'four estates of the realm' are the Clergy, the Nobility, the Commons, and the Laborites, divided between the two Houses of Parliament. All nations, all societies, at all civilised or semi-civilised, inevitably show the four; only, *not* intelligently and scientifically recognised and regulated. In Samskṛt, the four 'cracies' would be called Brāhmaṇa-rājya, Kshaṭṭṛiya-rājya, Vaishya-rājya, Shūḍra-rājya. Each of these is fraught with grievous mischief. What is wanted is 'aristo-demo-cracy', 'the law and rule of the best and wisest persons', i.e., legislation by the good and wise, and execution by the brave and bene-ficent. That is true Mānava-rājya, Ārya-rājya, Sva-rājya, 'Humane Government by the Higher Self', 'the kingdom of Heaven, of God and His Righteouness, on Earth.'

(Iṭi-hāsa-Purāṇa) history illustrates concretely, and brings home, the abstract principles of psychology and political science. Therefore, the seers and sages, in the great epics[1] which they have written for the instruction of future generations, have painted vividly the type of the all-grasping autocrat in their descriptions of such imperial despots as Nahusha and Rāvaṇa. "He took into his own hands all the functions, all the offices, of all the gods"[2]. The consequence was

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[1] Vālmīki's *Rāmāyaṇa*, and Vyāsa's *Mahā-bhāraṭa*, principally.

[2] Sa sarvéshām éva ḍévānām aḍhikārān svayam év-āḍhi-ṭashthé; (*Mahā-bhāraṭa*). A modern English historian of much learning and great note, Lord Acton, has reiterated the ancient observation that "power demoralises, and absolute power demoralises absolutely"; and many other prominent writers of the west are saying the same thing; but *the ultimate and only effective means* of preventing the grasping of more power than is his or her or its due, (for some power, in the general sense, as distinguished from the special sense of 'power of official authority', is needed by every person or group or guild, for the due exercise of rights and discharge of duties), does not seem to be thought of by any modern western thinker and writer. The Ancient Scheme says emphatically, that this means is the fostering and maintenance of the two 'orders', viz., of *real*, *genuine*, 'vāna-prasṭhas' and 'sannyāsīs', and the 'class' of *true* 'brāhmaṇas' by *worth* and not merely by birth. It is *only* the presence

'universal groaning'; and the Ṛshis had to find, and did find, means to destroy the tyrants.

The two main functions of the State (d u s h t a-n i g r a h a and s h i s h t a-s a n-g r a h a, also called s h ā n ṭ i k a - k a r m a and p a u s h t i k a - k a r m a, or k s h é m a - s a m p ā ḍ a n a and y o g a - s a m p ā ḍ a n a), (a) prevention of ill and (b) promotion of good, are discharged separately yet interdependently by the four guilds, under the ancient scheme. (a) The constituent function, 'protection', prevention of ill, maintenanance of law and order, keeping the peace, government proper, would be discharged by the Guild of Executors, *against* the ill-doers. The promotive or ministrant function, promotion of good, active advancement of all just (and not aggressive) 'nation-building' work, administration proper, *for* the well-doers, falls naturally into two parts, (b) 'education', and (c) 'provision of livelihood'. All the functions, of both the main kinds, are connected together and up-

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of, and the active discharge of their respective 'duties' by, such 'holy persons', such just and upright men, only their *tapasyā*, their ascetic fearlessness and benevolence, and their *viḍyā*, their wisdom, that can and does and will daunt all would-be wrong-doers away from giving way to and carrying out their evil desires, keep them all in check, maintain the social balance, and create the kingdom of heaven on earth.

held by the (d) supply of 'unskilled assistance' to all, as head, arms, trunk, are all up-held by the legs. These three functions should be discharged by and through the other three Guilds, of Educators, of Nourishers, of Helpers, autonomous as far as possible, not despotically lorded over, any one by any other, especially not by the Executive Guild, but co-ordinated by the (Ḍharma-Parishaṭ) Supreme Legislature.

Each Guild has its own special, distinctive, means of earning livelihood prescribed, and must not follow any other, in normal times. In this way, equitable (not an impossibly equal) distribution of 'wealth' is promoted, with scope for 'emulative' (not mutually jealous, envious, malicious, destructive) competition in subordination to co-operation.

Necessaries and minimum comforts can be thus ensured to all; special comforts and luxuries have to be won by special competitive achievement.

Another very important feature of the ancient scheme should be particularly noted. Apart from necessaries, (a) special 'honor' is heart-nourishment and incentive to good work, as well as much needed or even indispensable means of due discharge of his duty, for 'the man of wisdom, of science and art'; (b) special 'power' of official authority, with limitations, for 'the man of valorous action';

(c) special 'possessions', within limits, for 'the man of business'; (d) extra doses of 'play and amusement', 'circenses' besides 'panem', for the child-minded 'man of labor'. Such is the 'partition' of 'the prizes of life', 'the psychical joys', 'the ambitions', indispensable to disarm jealousies, and maintain balance.

It is the duty of the Guild of Educators to see that all the members of society, young and old, child, woman, man, receive appropriate cultural and vocational education, according to their temperaments, aptitudes, and capacities. The duty of the Guild of Defenders is to see that none offends by omission or commission, against the law laid down by the Legislature; to prevent or punish the wrong-doer, to redress wrongs, to compensate injuries, to ensure the discharge of duties and enjoyment of rights by and for every individual. The duty of the Guild of Feeders and Suppliers is to make sure that all are supplied with necessaries and minimum comforts, that 'public services' of all sorts, connected with the constituent and ministrant functions of the State, never lack means, and that 'public possessions' and 'institutions' of all healthy kinds thrive and prosper and multiply, so that the need and the craving for separatist private possessions is minimised. The duty of the Guild of Workers is to supply all the unskilled help needed by the other guilds. 'Teach; Guard; Feed; Serve'.

Thus the Book guides the Sword, the Sword guards the Granary, the Granary maintains the Plough, the Plough bears the weight of all. Without the Plough all the others would crash down; as head, arms, trunk, must all fall from their respective positions in the standing body, and roll in the mud and mire, if not supported by the legs. This, in the waking condition; in sleep, head, trunk, arms, legs, all are on the same level, without difference of function. It must be reiterated and carefully noted that all have to be kept always interdependent, always balanced in power, within each nation; so only can be ensured peace between all nations. No swelled-head, no muscle-bound arm, no pot-belly, no all-calves, are to be permitted. All the parts of the Social Organism, as of the Individual Organism, as of the Family Organism, have to be equally loved and nourished, and are, in the ancient scheme; indeed, the 'juniors', 'child-minds', are more carefully loved and looked after, not despised.

Such 'moral equivalent of war' as is necessary for the satisfaction of the ineradicable 'aggressive' instincts, is amply provided by the difficulties, the hardships, the risks to limb and life, caused by wild beasts and reptiles of the land and monsters of the waters, by 'accidents', nature-forces, droughts, famines, storms, floods, landslides, earthquakes, volcanoes,

diseases, epidemics and pests of many kinds, that have to be perpetually contended against, in even the most normal discharge of the duties of each guild. Perpetual war against one's own lower nature, (and cowardice and shirking of duty are emphatically part of the lower nature), is the higher and truly moral equivalent of war. Where this inner war is waged extensively and well, outer physical war becomes unnecessary, even unlikely.

Conclusion

Such is the Art of Right Action, arising out of Right Desire and Right Knowledge. Thus may each individual, generation after generation, in country after country, life after life, progress steadily to the Goal, along the two paths of (Pravṛtti and Nivṛtti) Pursuit and Renunciation, connected and unified by (Anu-vṛtti) Cyclic Revolution, casting off his body eagerly when it is worn out, triumphing over Death by realisation of the Deathlessness of the Spirit. At the turning-point between the two Paths, the two Arcs of Descent and Ascent, God who had forgotten Him-Self into Man, begins to remember him-Self again into God, in the body-temple of the soul that has arrived at that stage. In this sense is true, man's instinctive feeling, that 'the crown of creation is man'; the western

philosophers' belief, that 'the Absolute becomes conscious of It-Self in man'.[1]

House after house did God make for Him-Self,
Mineral, plant, insect, fish, reptile, and bird,
And mammal too. But yet was He not pleased,
At last He made Him-Self the shape of Man,
Wherein He knew Him-Self the Infinite;
And then the Lord of All was satisfied.[2]

In the stages and the conditions of the 'forest-dweller' and the 'renouncer' are the possibilities of developing (Y o g a - s i ḍ ḍ h i - s) superphysical powers, 'extensions of faculty', (Ā ṭ m a - v i b h ū ṭ i-s) 'spiritual perfections'. One of these is the power to concentrate the consciousness in the (s ū k s h m a-s h a r ī r a, the m a n o-m a y a and higher k o s h a-s) 'subtle-body', 'mind-body', made up of subtler 'mental' matter, and, with it, leave and re-enter the (s ṭ h ū l a-s h a r ī r a) 'dense physical body' at will, as a person his clothes.

Ṭam swāṭ sharīrāṭ prabṛhén-
munjāḍ-iv-éshīkām, ḍhairyéṇa.
(Katha Upanishat).

"Let him draw the subtle soul from out

[1]Fichte, Schelling, Hegel, etc.

[2]Srishtvā purāṇi viviḍhāny-ajay-āṭma-shakṭyā,
Vṛkshān, sarīsṛpa-pashūn, khaga-damsha-matṣyān,
Ṭais-ṭair-aṭushta-hriḍayo, Manujam viḍhāya,
Brahm-āvaboḍha-ḍhishaṇam, muḍam āpa Ḍévah.
(Bhāgavaṭa)

of the physical body, by patient, persistent, undaunted endeavour, as the core is drawn out from the sheath of the thatching-grass", as the butterfly draws itself out from the chrysalis.

He who has attained this power becomes literally and technically (jīvan-mukṭa) 'free while living', 'superphysically' free of death of the physical body; free from terror of death of the physical body; free of the curse, the 'bondage', of involuntary incarnation; free to take birth at will; for he has experienced and mastered the death of this body while yet alive.[1] But he is not yet necessarily free from fear of death of *all* bodies, subtle as well as dense, fear of ultimate total annihilation. He who has attained to the conviction, in thought, of the Universality of the Self, he is 'spirit-ually', 'meta-physically', 'free', free from all fear of annihilation. The former freedom is the (kāryā-vimukṭi) 'to be achieved' by difficult processes of psycho-physical yoga-practices, and has higher and lower grades (sālokya, sāmīpya, sārūpya, sāyujya etc.); the latter is the (chiṭṭa-vimukṭi) 'freedom of the

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[1]The Prophet Muhammad gives the same advice to his advanced disciples, in a *Hadis*-saying: Muṭo qablun ṭamuṭo, "Die before you die". Some Christian mystic sects are said to hold that the Resurrection of the Christ was in such a 'subtle body'.

consciousness' from the sense of separatist limitation, which is (also not easily, but is surely) gained by steady unflinching 'yoga' of persistent thought and introspection; and it also has (apparently, but not really) higher and higher degrees (Brahma-viḍ,-viḍ-vara,-varīyān,-varishtha). The two kinds, it is so indicated, are not necessarily inseparable. After such attainment, (so the old books and traditions say), new vistas of evolutionary cycles and 'chains' and lines of alternating (a) Life-expression in (Līlā) 'Play', and (b) Rest in (Kaivalyam) 'Soleness', open up before the soul, on this and other 'orbs of heaven' (brahm-āṇḍa-s) 'Eggs of the Infinite', from which it can choose any at will.

Thus does the Science of the Self, Metaphysical Psychology, help the orderly conducting of the Individual life within the Social life, and bring Material as well as Spiritual Happiness within the reach of all.

Within this well-proportioned and well-balanced System of (Shāsṭra and Vyavahāra) Theory and Practice, this (Āṭma-viḍyā and Varṇ-Ashrama Ḍharma) Scientific Code of Individuo-Social and Materio-Spiritual Life, given to Mankind by the Eternal Spiritual Wisdom (whence come the Scriptures of all the races) through its exponents, the primal Patriarchs, out of their overflowing love for their progeny—within this Scheme,

degenerations set in and deformities grow, from time to time, because of the Law which makes Decay the inevitable counterpart of Growth.

Then Re-generators and Re-formers arise, whenever and wherever there is need, to re-proclaim the self-same Ancient Truth in its purity. Avaṭāras, Messiahs, Messengers, Prophets, Saintly Sages, have come in the past and will come again in the future, whose grand figures loom and names of might echo through the haze of the ages.[1] They have

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[1] 'The materialistic or economic interpretation of history' has, no doubt, contributed something to human thought and knowledge, by trying to strike out a new path, 'blaze a new trail', as it were; but it does not endeavour to explain the 'why' and the 'how' of the birth of 'geniuses', the appearance of extra-ordinary personages, giants in intellect, or heroism, or enterprise, or business-capacity, or monsters of cunning and crime, or exhaustless vitality and energy and tireless activity, for the time being; and much less the 'why' and the 'how' of the World-process, the various 'kingdoms of Nature', the Human Race, sex-differentiation, different types of human beings, etc. In short, it is not interested in the deeper metaphysical problems at all. Yet, without solving them, nothing is solved satisfactorily. It is matter for note that the two lines of thought, which, as said before (pp. 127, 153), pervade the intellectual atmosphere of the western world today, Communist

come, and will come, to close effete epochs and open fresh ones, to call to birth new civilisations out of the ashes of that self-same Phoenix, the Human Race.

One lays greater stress on some one aspect of the Total (Brahma and Ḍharma) Truth and Duty, another on some other, according to the peculiar need of the country and the epoch; and thus gives to the religion and the civilisation which he founds, a distinctive predominant characteristic, though all other features must be present also in subordination. All the glories of the Infinite cannot be equally manifested in one time and place. Also, when any one particular function of human nature runs to excess and so breeds evil of a special type, an opposite quality has to be emphasised by the Guardian-Lovers of Humanity, to restore the disturbed balance which means health and happiness.

But the one burden of the teaching of all, the inner-most Truth and the principal Duty and Purpose of all life, has ever been and evermore shall be, by ever deeper Yoga-Veḍānṭa, to realise ever more fully the Infinite Glory of the Eternal Self. "Greater than all other truths and duties is the Truth and Duty

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Socialism and Psycho-analysis, are definitely antagonistic to each other. This is so, because neither has, so far, cared to 'go to the roots' of 'human nature' in Psychology and Metaphysic.

of Self-realisation; for it bringeth the certainty of immortality. The essence, the final purpose, of all rites and ceremonies, all virtuous conduct and sacrifice, all self-control and harmlessness, all charity and all study, is to achieve, by Yoga, the Vision of the Immortal Self. Knowing it, whatsoever one desireth that is his".

"May all cross safely beyond the places that are difficult to cross; may all see happy days; may all achieve Right Knowledge; may all obtain the Peace of the Supreme, the Universal Self."

Sarvéshām api ch-aiṭéshām
Āṭma-jñānam param smṛṭam;
Ṭaḍ hy-agryam sarva-viḍyānām
prāpyaṭé hy-amṛṭam ṭaṭah. (*Manu*).
Ijyā-chāra-ḍamā-himsā-
ḍāna-svāḍhyāya-karmaṇām
Ayam ṭu paramo Ḍharmo,
yaḍ-yogén-Āṭma-ḍarshanam. (*Yājña-valkya*).
Êṭaḍ-hy-év-Āksharam Brahma,
éṭaḍ-hy-év-Āksharam Param,
Êṭaḍ-éva viḍiṭvā ṭu
yo yaḍ-ichchhaṭi ṭasya ṭaṭ. (*Kātha Upanishat*).
Sarvas-ṭaraṭu durgāṇi,
sarvo bhaḍrāni pashyaṭu,
Sarvah saḍ buḍḍhim āpnoṭu,
sarvah sarvaṭra nanḍaṭu.
Aum—Āmīn—Amen.

॥ ॐ ॥

(The following four Indices have been prepared by a young post-graduate student, Shri Kumāra-pāla, *alias* Kanwar Lal, B. A.)

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